

THE
PLAINE MANS
Path-way to

Heaven

*Wherein every man may clearly
see whether he shall be
saved or damned.*

Set forth Dialogue-wise, for
the better understanding
of the simple.

By ARTHUR DENT, Preacher
of the word of God at South
Hampton Church.

The plain mans portion.

Containeth and is bound up with a Table
of all the principal manner and true
Prayers and sayings of our most excellent
familye hierarchy.

THE FIRST PART
Every man may see how he should
serve his Lord, his Father, his
neighbour, and his selfe.

LONDON

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To the right Worshipfull
Sir IULIVS CAESAR Knight,
one of the Masters of the Requests to
the Kings Maiestie, Iudge of the high
Court of Admiraltie, and Master of
S. Catherines : A. D. wish-
eth all good things in
Christ Iesus.

Having finished (Right
Worshipfull) and made
ready for the Presse
this little Dialogue ; I
bethought me (sith the
common maner of all,
that write any Bookes
in this age, is to dedi-
cate the same to one or to other of great place)
to whom I might dedicate these my poore la-
bours. At last I did resolute with my selfe,

none to be more fit than your worship : both
 in regard of some affinitie in the flesh , as also
 because of those manifold good parts , where-
 with the Almighty hath endued you. Ha-
 uing therefore none other thing to present
 your worship withall (intoken of a thankfull
 heart for your courtesies shewed towards me)
 behold , I doe heere send vnto you this third
 fruit of my labours now published. Most
 humblie beseeching you to take it in good
 worth : not weighing the value of the thing,
 which is of no value , but the simple and good
 minde and meaning of the giuer. This worke
 doth sharply reprove and euict the world of
 sinne, and therefore is like to find many dead-
 ly enemies, which with cruell hatred will most
 eagerly pursue it vnto death. Zoilus also and
 his fellowes, I know, will bitterly carpe at it.
 Therefore it flieth vnto your worship for pro-
 tection, and humbly desireth to take Sanctu-
 ary vnder your wings. Wherefore I humbly
 intreat you to take vpon you the patronage
 and defence of it, that by your meanes it may
 be deliuered both from the calumnious oblo-
 quies of euill disposed persons , and also from
 the

the worlds malignity ; so as it may take no injury. And concerning this little volume, the summe of the matter of it you shall finde in the Epistle to the Reader. As concerning the maner, heere is no great matter in learning, wit, Art, eloquence, or ingenious inuention ; (for I haue heerein specially respected the ignorant and vulgar sort, whose edification I doe chiefly aime at) yet somewhat there is, which may concern the learned, and giue them some contentment. Whatsoeuer it be, I leaue it with your Worship, beseeching you to giue it entertainment. And so I doe most humbly take my leaue ; commending both your selfe, your good wife, and your whole familie to the mercifull protection of the euerliuing God. From South-Shoobery in Essex.
 April 10. Anno Domin. 1601.

Your Worships to command
 in the Lord,

ARTHUR DENT.



THE EPISTLE TO *the Reader.*



Entle Reader, seeing my little Sermon of Repentance, some few yeeres since published, hath beene so well accepted of : I haue, for thy further good, published this Dialogue, being the third fruit of my labour : wishing to it the like successe, that God thereby may haue the glory, and thou who art the Reader, comfort. I haue in one part of this Dialogue produced some of the ancient Writers, and some of the wise Hea-then also, to testifie vpon their oath in their owne language, and to beare witnesse of the vglinesse of some vices, which we in this age make light of : which I wish may not bee offensive to any. In other parts of this Worke I doe in a manner relinquish them. But in this case I haue in my weake iudgement thought them to bee of some good vse, to shew forth thus much: that if

The Epistle to the Romans
we doe not in time repent, forsake our sinnes,
and seeke after God, both the ancient Christian
Fathers (whose eies saw not that we see, nor their
eares heard that we heare) yea the very Heathen
also shall rise vp in iudgement against vs. Let
none therefore stumble at it. But if any doe, let
them remember I am in a Dialogue, not in a
Sermon. I write to all of all sorts: I speake not
to some few of one sort. But that which is done
heerein, is not much more than that of the Apo-
stle (*As some of your owne Poets haue said, Act. 17.*)
which is warrantable. One thing, deare Christi-
an, I pray thee let me beg of thee; to wit, that
thou wouldest not read two or three leaues of
this Booke, and so cast it from thee: but that
thou wouldest reade it thorowout euen to the
end. For I doe assure thee, if there be any thing
in it woorth the reading, it is bestowed in the lat-
ter part thereof, and most of all towards the con-
clusion. Bee not discouraged therefore at the
harshnesse of the beginning: but looke for
smoother matter in the midst, and most
smooth in the perclose and wind-up of all. For
this Dialogue hath in it, not the nature of a
Tragedy, which is begun with ioy, and ended
with sorrow: but of a Comedie, which is be-
gun with sorrow, and ended with ioy. This
Booke medleth not at all with any controuer-
sies in the Church, or any thing in the state Ec-
clesiasticall,

clefiasticall, but onely entreth into a controuersie with Satan and sinne. It is contriued into six principall heads : First, it sheweth mans misery in nature, with the meanes of recouery. Secondly, it sharply inueigheth against the iniquity of the time, and common corruptions of the world. Thirdly, it sheweth the markes of the children of God, and of the Reprobates : together with the apparent signes of saluation and damnation. Fourthly, it declareth how hard a thing it is to enter into life : and how few shall enter. Fifthly, it laieth open the ignorance of the world, with the obiections of the same. Last of all, it publisheth and proclameth the sweet promises of the Gospel, with the abundant mercy of God, to all that repent, belecue, and truly turne vnto him. The Author of all blessing giue a blessing vnto it. The God of peace, which brought againe from the dead our Lord Iesus, the great shepheard of the sheepe, through the blood of the euerlasting covenant, make vs perfect in all good works, sanctifie vs thorowout, amend all our imperfections, and keepe vs blamelesse vntill the day of his most glorious appearing.

Amen.

Thine in the Lord,

A. D.



The Plaine mans Path-way to Heauen.

Jeremiah Gill 1607

Interlo-
cutors: { *Theologus*, a Diuine.
 { *Philagathus*, an Honest man.
 { *Asunetus*, an Ignorant man.
 { *Antilegon*, a Cauiller.

Philagathus.



Ell mer, good Master *Theo-*
logus.

Theol. What mine old friend
Philagathus! I am glad to see
you in good health.

Phila. Are you walking, Sir,
heere all alone in this pleasant meadow?

Theol. Yea: for I take some pleasure at this
time of the yere to walke abroad in the fields
for my recreation, both to take the fresh aire,
and to heare the sweet singing of birds.

Phila. Indeed, Sir, it is very comfortable, e-
pecially now in this pleasant moneth of May:

B

and

and thanks be to God, hitherto we haue had a very forward Spring, and as kindly a season, as came this seuen yeeres.

Theol. God doth abound towards vs in mercies; oh that we could abound towards him in thanksgiuing.

Phil. I pray you, Sir, what a clock hold you it?

Theol. I take it to be a little past one, for I came but euen now from dinner.

Phila. But beholde, yonder come two men towards vs: what be they, I pray you?

Theol. They bee a couple of neighbours of the next Parish; the one of them is called Asunetus, who in very deed is a very ignorant man in Gods matters; and the other is called Antilegon, a notable Atheist, and cauiller against all godnesse.

Phila. If they be such, it were good for vs to take some occasion to speake of matters of religion: it may be we shall do them some good.

Theol. You haue made a good motion: I like it well. If therefore you will minister some matter, and moue some questions, I will be ready to answer in the best sort I can.

Phil. But stay Sir, lo here they come vpon vs.

Theol. Welcome neighbours, welcome. How do you Asunetus, and you Antilegon?

Asune. Well, God be thanked: and wee are glad to see your mastership in good health.

Theol.

Theol. What make both of you here at this time of the day? There is some occasion, I am sure, draweth you this way.

Asune. Indeed, Sir, we have some little businesse; for we came to talke with one of your Parish, about a Cow we should buy of him.

Theol. Hath my neighbour a Cow to sell?

Antil. We are tolde he hath a very good one to sell; but I am afrayd, at this time of the yeere, we shall finde deare ware of her.

Theol. How deare? What do you thinke a very good Cow may be worth?

Antil. A good Cow indeed, at this time of the yeere, is woorth very neere foure pound, which is a great price.

Theol. It is a very great price indeed.

Phila. I pray you, *M. Theologus*, leaue off this talking of Kine, and worldly matters, and let vs enter into some speech of matters of religion, whereby we may do good, and take good one of another.

Theol. You say well. But it may be these mens businesse requireth haste, so as they can not stay.

Asune. No, Sir, we are in no great haste, we can stay two or three houres; for the dayes are long: if we dispatch our businesse by night, it will serue our turne well enough.

Theol. Then if it will please you to walke

to yonder Oke tree, there is a goodly Arbour,
and handsome seats, where we may all sit in
the shadow, and conferre of heauenly matters.

Asune. With a good will, Sir.

Phila. Come then, let vs go.

Asune. This is a goodly Arbour indeed, and
heere be handsome seats.

Theol. Sit you all downe, I pray you. Now
friend Philagathus, if you haue any questions
to moue of matters of Religion, we are all rea-
die to heare you.

Phila. It may be these men are somewhat ig-
norant of the very principles of Religion; and
therefore I thinke it not amisse to begin there,
and so to make way for further matters.

Theol. I pray you do so then.

Phila. First then, I demand of you, In what
state all men are borne by nature.

Theol. In the state of condemnation, as ap-
peareth, *Ephes.* 2. 3. Wee are by nature the
children of wrath, as well as others. And a-
gaine it is written: Beholde, I was borne in
al. 51.5. iniquitie, and in sinne hath my mother concei-
ued me.

Phila. Is it euery mans case? Are not Dukes
and Nobles, Lords and Ladies, and the great
Potentates of the earth exempted from it?

Theol. No surely, it is the common case of
all, both high and low, rich and poore, as it
is

is written : What is man, that hee should be cleane, and hee that is borne of a woman, that he should be iust? Iob. 15.
14.

Phila. From whence commeth it, that all men are borne in so wofull a case?

Theol. From the fall of Adam, who thereby hath not only wrapt himselfe, but all his posteritie, in extreme and unspeakable miserie: as the Apostle sayth: By one mans disobedience, many were made sinners. And, By the offence of one, the fault came on all men to condemnation.

Phila. What reason is there, that we all should thus be punished for another mans offence?

Theol. Because wee were then all in him, and are now all of him: that is, we are so descended out of his loines, that of him we haue not only receiued our naturall and corrupt bodies, but also by propagation haue inherited his soule corruptions, as it were by hereditary right.

Phila. But forasmuch as some haue dreamed that Adam by his fall hurt himselfe only, and not his posteritie; and that we haue his corruption deriued vnto vs by imitation, and not by propagation: therefore I pray you shew this more plainly.

Theol. Euen as great personages, by committing of treason, doe not only hurt themselves,

selues, but also staine their blood, and disgrace their posteritie: for the children of such Nobles are disinherited, whose blood is attainted, till they be restored againe by act of Parliament. Euen so our blood being attainted by Adams transgression, wee can inherit nothing of right, till we be restored by Christ.

Philaga. Doeth this hereditarie infection and contagion ouer-spread our whole nature?

Theol. Yes truly, it is vniuersall, extending it selfe thoroowout the whole man, both soule and body, both reason, vnderstanding, will and affections: for the Scriptures auouch, that we are dead in finnes and treispases.

phe. 2.1.
ol. 1.21.
ol. 2.13.

Phila. How vnderstand you that?

Theol. Not of the deadnesse of the body, or the naturall faculties of the soule, but of the spirituall faculties.

Phila. Did Adam then lose his nature, and destroy it by his fall? or is our nature taken away by his fall?

Theol. Not so. Our nature was corrupted thereby, but not destroyed: for still there remaineth in our nature, reason, vnderstanding, will, and affections, and we are not as a blocke, or a stocke; but by Adams disobedience we are blemished, maimed, and spoiled of all ability to vnderstand aright, or to will and doe aright:

aright : as it is written : Wee are not suffici- 2. Cor. 3
ent of our selues, to thinke any thing, as of our
selues : but our sufficiencie is of God. And a
gaine : It is God which worketh in you, both Phil. 2. 1
the will and the deed ; euen of his good plea-
sure. And as concerning the other point, S.
James sayth : That all men are made after the Iam. 3. 9
similitude of God : meaning thereby, that there
remain some reliques and parts of Gods i-
mage, euen in the most wicked men : as reason,
vnderstanding, &c. so that our nature was not
wholly destroyed.

Phila. Then you thinke there be some sparks
and remnants left in vs still of that excel-
lent image of God, which was in our first cre-
ation.

Theol. I thinke so indeed : and it may plain-
ly appeare vnto vs in the wise speeches and
writings of Heathen Poets and Philosophers :
in all which wee may, as by certaine ruines,
perceiue what was the excellent frame and
building of mans creation.

Phila. Can a man please God in any thing
which he doth, so long as he continueth in the
state of nature ?

Theol. No, not in any thing : for till wee be
in the state of grace, euen our best actions are
sinfull : as preaching, prayer, almes-deeds, &c. as
it is written : Who can bring a cleane thing Iob 14.

out of that which is vncleane? *Iob. 14. 4.* The
mi. 8. 8. *Apostle* also sayth: They which are in the flesh
can not please God: that is, such as are still in
their naturall corruption. And our Lord Jesus
7. 15. himselfe sayth: Doe men gather Grapes of
thornes, or Figges of thistles? Meaning there-
by, that more naturall men can bring forth no
fruits acceptable to God.

Phila. This is a very harsh and hard saying.
I pray you, for my further instruction, make it
more plaine.

Theol. Men in the state of nature may doe
those things which of them selves are good, but
they doe utterly faile in the maner of doing
them: they do them not as they should be done:
that is, in faith, loue, zeale, conscience of obedi-
ence, &c. neither yet with any cherefulnesse,
delight or feeling, but euen, as it were, forcing
themselves to doe the outward actions. Thus
did Cain sacrifice, the Pharisees pray, Ananias
and Sapphira giue almes, and the Jewes offer
vp their oblations and burnt offerings.

Phila. Haue men any true sight, or liuely and
sound feeling of this miserie and wofull estate, so
long as they be meere naturall?

Theol. No surely, but are altogether blind-
ded and hardened in it, being nothing desirous
to come out of it, but doe greatly please them-
selves in it, and can hardly be perswaded, that
they

they are in any such wofull case; as appeareth plainly in the example of that Kuler, who being commanded or rather required of our Saviour Christ to keep the commandments, answered:

All these haue I kept from my youth. And againe, although the Church of Laodicca was wretched, miserable, poore, blinde, and naked; yet she thought herselfe rich, encreased with goods, and wanting nothing. It followeth then, that so long as men are in the state of nature, they haue no true sight and feeling of their miserie. Luke 18. 21.

Phila. Do you not thinke that all men being meerly naturall, are vnder the curse of the Law?

Theol. Yea certainly: and not only so, but also vnder the very tyranny and dominion of Satan, though they know it not, see it not, feele it not, or perceiue it not: for all that are not in Christ, are vnder the curse of the Law, and the power of darknesse, and the diuell, as appeareth, Ephes. 2. 2. where the diuell is called the Prince that ruleth in the aire, euen the spirit that now worketh in the children of disobedience. In another place, he is called the god of this world, who blindeth the eyes of all unbelouers. And againe, it is sayd, that all men naturally are in his snare, being taken captiue of him at his will. 2. Cor. 4. 4. 2. Tim. 2. 26.

Phila. Few will be perswaded of that; they will

will say, they defie the diuell, and thanke God they were neuer troubled with him.

Theol. Their hot words doe nothing amend the matter: for the diuell is no more driuen away with words than with holy water; but he sitteth in the tongues & mouthes, nay possesseth the very hearts and intrals of thousands which say they defie him, & are not troubled with him, as appeareth manifestly by their particular actions, and the whole course of their life.

Phila. Me thinks, if the diuell do so inwardly possesse the hearts and consciences of men, they should haue some sight and feeling of it.

Theol. The working of the diuell in mens soules (being an inuisible spirit) is with such vnconceiuable sleight and craftie conueyance, that men in the estate of nature can not possibly feele it, or perceiue it: for how can a blinde man see, or a dead man feele?

Phila. Shew this more plainly.

Theol. Euen as a crafty Juggler doth so preiudicate and blinde mens outward senses by the delusions of Satan, that they thinke they see that which they see not, and feele that which they feele not: euen so the diuell doth so delude and bewitch our inward senses, and the naturall faculties of our soules, that we hauing a mist cast before our eyes, thinke we are that which we are not, see that which we see not, and feele

feele that which we feele not. For the deepe cunning of Satan lieth in this; that he can giue vs our deaths wound, and we shall neuer knowe who hurt vs.

Phila. Few will beleue this to be true.

Theol. True indeed: for few will beleue the Scriptures: few will beleue this, because few feele it. Where it is not felt, it can hardly be beleued: only the elect do feele it, and therefore only the elect doe beleue it. As for all others, they are the very pzentises and bond-slaves of the diuell, which is a thousand times worse than to be a galley-slave.

Phila. How long do men continue in this wooll state of nature, being vnder the curse of the law, and the very slavery of Satan and sinne?

Theol. Will they be regenerate and borne againe, and so brought into the state of grace; as our Lord Jesus sayth: Except a man be borne againe, he can not see the kingdome of God.

Phila. Do not many die and depart this life, before they be borne againe, and consequently before they be brought into the state of grace?

Theol. Yes, no doubt, thousands: for many liue fortie or threescore yeeres in this world, and in the end die, and goe out of this life, before they know wherefore they came into it: as it is written: My people perish for want of knowledge.

Phila.

Phila. What may we thinke of such?

Theol. I quake to speake what I thinke: for surely I doe not see how such can be saued. I speake not now of infants and children, whereof some no doubt are saued by vertue of the promise & covenant, through the election of grace.

Phila. It seemeth then that you thinke none can be saued, but those only which are borne againe.

Theol. I thinke so indeed.

Phila. I pray you tell me what the same regeneration and new birth is wherof you speake.

Theol. It is a renewing and repairing of the corrupted and decayed estate of our soules. As
12.2. it is written: Be ye changed by the renewing of
4.13. your minde. And againe: Be renewed in the spirit of your minde.

Phila. Explaine this more fully.

Theol. Euen as the wild Olive retaineth his olde nature, till it be grafted into the sweet Olive, but afterward is partaker of a new nature: so we till we be grafted into Christ, retaine our old nature, but afterward are turned into a new
or. 5. nature, as it is written: If any man be in Christ, he is a new creature.

Phila. I vnderstand not what you say.

Theol. You must know this, that as there is a naturall birth of the whole man; so there is also a spirituall birth of the whole man.

Phila.

Phila. How is that?

Theol. When as the naturall faculties of the soule, as reason, vnderstanding, will and affections, and the members of the bodie also, are so sanctified, purged, and rectified by grace, that we vnderstand, will, and desire that which is good.

Phila. Can not a man will and desire that which is good, before he be borne againe?

Theol. No more than a dead man can desire the good things of this life. For mans will is not free to consent vnto good, till it be enlarged by grace: and an vregenerate man doth sinne necessarily, though not by constraint. For mans will is free from constraint (for it sinneth of it selfe) but not from thraldome vnto sinne.

Phila. You speake, as if a man could doe no other thing but sinne, till the new worke be wrought in him.

Theol. That is mine opinion indeed: For a man & his flesh are all one, till he be regenerate: they agree together like man & wife, they loyne together in all euill, they liue and die together: for when the flesh perisheth, the man perisheth.

Phila. Is not this regeneration a changing or rather a destroying of humane nature?

Theol. Nothing lesse: It is neither an abolishing, nor changing of the substance of bodie or soule, or any of the faculties thereof: but
only

only a rectifying and repairing of them by removing the corruption.

Phila. Is then our naturall corruption so purged and quite remooued by the power of grace, as that it remaineth not at all in vs, but that wee are wholly freed of it?

Theol. Not so. For the reliques and remnants of our olde nature, which the Scripture calleth the olde man, doe hang about vs, and dwell in vs, euen vntill our dying day; as it is plainly proued in the ten last verses of the seventh to the Romans.

Phila. Then you affirme, that this new man or new worke of grace and regeneration, is vnperfect in this life.

Theol. Yea. For the new creature, or new worke of grace, can neuer be fully fashioned in this life, but is alwayes in fashioning. And as our faith and knowledge in this life are vnperfect: so is our regeneration and sanctification.

Phila. You sayd before, that the regeneration or new birth is of the whole man: which speech seemeth to implie, that the new worke of grace is entire and perfect.

Theol. You mistake the matter. For although the new birth is vniuersall, and of the whole man, yet it is not entire, perfect, pure and without mixture of corruption. For it is writ

al. 5. 17. **ten:** The flesh lusteth against the spirit, and the spirit

spirit against the flesh. The Apostle also prayeth, that the Thessalonians may be sanctified throughout, in spirit, soule, and body.

Phila. This seemeth verie obscure, I pray you make it more plaine.

Theol. You must note this, that the new worke and the olde, flesh and spirit, grace and corruption, are so intermingledly ioyned together in all the faculties of the soule and body, as that the one doth euer fight against the other.

Phila. But tell me, I pray you, how you vnderstand this intermingling of grace and corruption in the soule: Doe you meane, that grace is placed in one part of the soule, and corruption in another, so as they be sundred in place?

Theol. No, that is not my meaning: but this, that they be ioyned and mingled together (as I sayd) in and throughout the whole man. For the minde, or vnderstanding part, is not one part flesh, and another part spirit; but the whole minde is flesh, and the whole minde is spirit, partly one, and partly another. The same is to be sayd of the will and affection.

Phila. I pray you expresse it more plainly.

Theol. Euen as the aire in the dawning of the day, is not wholly light, or wholly darke, as at midnight, or at noone day; neither is it in one part light, and in another part darke: but the whole aire is partly light, and partly darke throughout.

thoꝛowout : and as in a vessell of luke warme water, the water it selfe is not only hot, nor only cold, but heat and cold are mixed together in eueꝛy part of the water : so is the flesh and the spirit mingled together in the soule of man. And this is the cause why these two contrarie qualities fight together.

Phila. Out of doubt this doctrine of regeneration is a very great mysterie.

Theol. Yes certainly, it is a secret of secrets, which the wise of this world cannot cōprehend.

Phila. Some thinke, that courtesie, kindnesse, good nurture, good nature, and good education, are regeneration, and that courteous and good natured men must needs be saued.

Theol. They are greatly deceiued : for these things do not necessarily accompany saluation, but are to be found in such as are altogether prophane and irreligious : yet we are to loue such good outward qualities, and the men in whom we finde them.

Phila. What say you then to learning, wit, and policy : are not these things of the essence of religion, and proue a regeneration?

Theol. No, no : for they be externall gifts, which may be in the most wicked men, as in Papists, Heathen Poets, and Philosophers : yet we are greatly to reuerence learned and wise men, although the new and inward worke

be not as yet wrought : for that is only of God,
that is from aboue.

Phila. The common people doe attribute
much to learning and policie : for they will say,
such a man is learned and wise, and knoweth the
Scripture as well as any of them all, and yet hee
doth not thus and thus.

Theol. It is one thing to know the Historie
and Letter of the Scriptures, and another
thing to beloue and feele the power thereof in
the heart, which is only from the sanctifying
spirit, which none of the wise of this world can
haue.

Phila. It is a common opinion, that if a man
holde the trueth in iudgement, be no Papist, or
Heretike, but leadeth an honest ciuill life, then
he must of necessity be saued.

Theol. What followeth not : for many come
so far, which yet notwithstanding haue not the
inward touch.

Phila. That seemeth strange. For many will
say, As long as they be neither whore nor thiefe,
nor spotted with such like grosse sinnes, they
trust in God they shalbe saued.

Theol. They erre, not knowing the Scrip-
tures. For many thousands are in great dan-
ger of losing their soules for euer, which are
free from such notorious and horrible vices :
say, many which in the world are counted good
honest

honest men, good true dealers, good neighbours,
and good Townes-men.

Asune. I pray you Sir, giue me leaue a little.
I haue heard all your speech hitherto, and I like
reasonably well of it : but now I can forbear no
longer, my conscience vrgeth mee to speake.
For me thinkes you go too farre, you go beyond
your learning in this, that you condemne good
neighbours, and good townes-men. You say,
many such men are in danger of losing their
soules : but I will neuer belecue it while I liue.
For if such men be not saued, I cannot tell who
shall.

Theol. But you must learne to know out of
the Scriptures, that all outward honesty and
righteousnesse, without the true knowledge
inward feeling of God, auaieth not to eternall
life. As our Sauio^r Christ saith : Except your
righteousnesse exceed the righteousness of the
Scribes and Pharisees, ye cannot enter into the
Kingdome of heauen. It is also w^ritten, that
when Paul preach^t at Berea, many honest men
and honest women did beleue : that is, such as
were outwardly honest, or honest to the world
only : for they could not be truly and inwardly
honest, before they did beleue. Therefore you
see that this outward honesty and civility, with
out the inward regeneration of the spirit, auai
eth not to eternall life : and then consequently

Matth. 5.

Act. 17.

2.

all your honest worldly men are in great danger of losing their soules for ever.

Asune. What sound reason can you yeeld, why such honest men should be condemned?

Theol. Because many such are utterly void of all true knowledge of God, and of his word. Nay, which is more, many of them despise the word of God, and hate all the zealous professors of it. They esteeme preachers but as prattlers; and Sermons as good tales: they esteem a preacher no more than a shoomaker: they regard the Scriptures no more than their olde shoes. What hope is there then, I pray you, that such men should be saued? Doth not the holy Ghost say, How shall we escape, if we neglect so great Heb. 2.3 saluation?

Asune. You go too farre, you iudge too hardly of them.

Theol. Not a whit. For all experience sheweth, that they minde, dreame, and dote of nothing else day and night, but this world, this world, lands and leases, grounds and livings, kine and sheepe, and how to wax rich. All their thoughts, words and works, are of these and such like things. All their actions do most manifestly declare, that they are of the earth, and speake of the earth: and that there is nothing in them, but earth, earth. As for sermons they care not how few they heare. And for the scriptures they

r. 6. 10.

they regard them not, they read them not, they esteeme them not worth the while: there is nothing more unlesome vnto them: they had rather pill strawes, or doe any thing, than heare, read, or conferre of the Scriptures. And as the Prophet saith: The word of the Lord is as a reproch vnto them that haue no delight in it.

Phila. I maruell much, that such men should liue so honestly to the world-ward.

Theol. No maruell at all; for many badde men whose hearts are worine-eaten within, yet for some outward and carnall respects doe abstaine from the grosse act of sinne; as some for credit, some for shame, some for feare of law, some for feare of punishment; but none for loue of God, for zeale, or conscience of obedience. For it is a sure thing, that the wicked may haue that spirit which doth repressse, but not that which doth reue.

Phila. It seemeth then by your speeches, that some which are not regenerate, doe in some things excell the children of God.

Theol. Most certaine it is, that some of them in outward gifts, and the outward carriage of themselves do go beyond some of the Eled.

Phil. Shew me, I pray you, in what gifts.

Theol. In learning, discretion, iustice, temperance, prudence, patience, liberality, affability, kindnesse, courtesie, good nature, & such like.

Phila.

Phila. Me thinketh it should not be possible.

Theol. Yes truly. For some of Gods deare childzen, in whom no doubt the inward worke is truly and soundly wrought; yet are so troubled and incombred with a crabbed and crooked nature, and so clogged with some matter sinne; as some with anger, some with pride, some with couetousnesse, some with lusts, some one way, and some another: all which breaking out in them, doe so blemish them and their profession, that they cannot so shine forth vnto men, as otherwise no doubt they would; and this is their wound, their grieve, and their hart-smart, and that which costeth them many a teare, and many a prayer: and yet can they not get the full victorie ouer them, but still they are left in them, as the pricke in the flesh, to humble them.

Phila. Yet loue should couer a multitude of such infirmities in Gods children.

Theol. It should doe so indeed: but there is great want of loue, euen in the best: and the woyses sort espying these infirmities in the godly, run vpon them with open mouth, and take vpon them to condemne them vtterly, and to iudge their hearts, saying: they be hypocrites, dissemblers, and there is none worse than they.

Phila. But doe you not thinke that there be some counterfeits, euen amongst the greatest professors?

Theol. Yes, no doubt, there be, & alwayes haue been some very hypocrites in the Church: but we must take heed of iudging and condemning all for some. For it were very much to condemne Christ and his eleuen Disciples, because of one Iudas; or the whole Primitive Church, for Ananias and Sapphira.

Phila. But I hope you are of this minde, that some regenerate men, euen in outward gifts, and their outward cariage, are comparable with any others.

Theol. Questionlesse, very many. For they being guided by Gods spirit, and upheld by his grace, doe walke very vprightly and vnblameably towards men.

Phila. Yet there resteth one scruple: for it seemeth very strange vnto me, that men of so discreet cariage as you speake of, and of so many good parts, should not be saued. It is great pitie such men should be damned.

Theol. It seemeth so vnto vs indeed: but God is onely wise, and you must note, that as there be some infirmities in Gods children, which hee correcteth with temporall chastisements; and yet rewardeth their faith, loue, and inward seruice and obedience, with eternall life: so there be some good things in the wicked, and them that are without Christ, which God rewardeth with temporall blessings; and yet

puni-

punisheth them eternally for their vnbelæse
and hardnesse of heart.

Phila. Now you haue reasonably well satisfi-
ed me touching the doctrine of regeneration,
and the manifold errors and deceits that are in
it, and of it. I pray you let vs now proceed:
and first of all tell mee, by what meanes the new
birth is wrought.

Theol. By the preaching of the word, as the
outward meanes; and the secret worke of the
spirit, as the inward meanes.

Phila. Many heare the Word preached, and
are nothing the better, but rather the worse:
what I pray you is the cause of that?

Theol. Mens owne incredulitie, and hard-
nesse of heart: because God in his wrath lea-
ueth them to themselves, and depriueth them
of his Spirit, without the which, all preaching
is in vaine. For except the Spirit do follow the
Word into our hearts, we can finde no ioy,
taste, nor comfort therein.

Phila. Can not a man attaine vnto regenera-
tion and the new birth, without the Word and
the Spirit?

Theol. No verily. For they are the instru-
ments & meanes, whereby God doth worke it.

Phila. Why may not a man haue as good a
faith to God-ward, that heareth no Sermons, as
he that heareth all the Sermons in the world?

Theol. Why may not he which eateth no meat, be as fat and as well liking, as he that eateth all the meat in the world? For is not the preaching of the Word the food of our soules?

Antie. I like not so much hearing of Sermons, and reading of the Scriptures, except men could keepe them better.

Theol. Faithfull and honest hearers doe therefore heare, that they may be more able to obserue and doe. For a man can not do the will of God before he know it: and he can not know it without hearing and reading.

Antie. I maruell what good men doe get by gadding to Sermons, and poring so much in the Scriptures; or what are they better than others? There are none more full of enuie and malice than they. They will doe their neighbour a shrewd turne as soone as any bodie; and therefore in mine opinion, they be but a companie of hypocrites and precise-fooles.

Theol. You iudge vncharitably. Full little doe you know what they feele, or what good Gods people get by hearing of his Word. For the worke of the Spirit in the hearts of the Elect is very secret, and altogether hid from the world, as it is written: The winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whither it goeth, or whence it commeth; so is euerie man that is borne

borne of the spirit. And againe : The things of God knoweth no man, but the spirit of God.

Asune. Tush, tush : what needs all this adoe? If a man say his Lords praier, his Ten Commandements, and his Beleefe, and keepe them, and say no bodie no harme, nor doe no bodie no harme, and doe as hee would be done to, haue a good faith to God-ward, and be a man of Gods beleefe, no doubt he shall be saued, without all this running to Sermons, and prating of the Scripture.

Theol. Now you powze it out indæd : you thinke you haue spoken wisely. But alas, you haue bewrayed your great ignorance. For you imagine a man may be saued without the Word : which is a grosse error.

Asune. It is no matter : say you what you will, and all the Preachers in the world besides : as long as I serue God, and say my prayers duly and truly, morning and euening, and haue a good faith in God, and put my whole trust in him, and doe my true intent, and haue a good minde to God-ward, and a good meaning; although I am not learned, yet I hope it will serue the turne for my soules health. For that God which made me, must saue me. It is not you that can saue me, for all your learning, and all your Scriptures.

Theol. You may very fitly be compared to a sicke

sicke man, who hauing his braine distempered
 with heat, raueth, and speaketh idely, hee can
 o. 28. 9. not tell what. For the Holy Ghost sayth: Hee
 that turneth away his eare from hearing the law,
 euen his prayer shall bee abominable. And a-
 o. 13. gaine: He that despiseth the word, he shall be de-
 stroied. So long therefore as you despise Gods
 Word, and turne away your eare from hear-
 ing his Gospel preached, all your prayers, your
 fantastickall seruing God, your good meanings,
 and your good intents, are to no purpose; but
 most loathsome and odious in the sight of God:
 as it is written: My soule hateth your new
 Moones, and your appointed Feasts, they are
 a burthen vnto me, I am wearie to beare them:
 .i. 14. When you stretch out your hands, I will hide
 mine eyes from you: and though you make
 many prayers, I will not heare. For your hands
 are full of blood. And againe the Lord sayth by
 .66 3. the same Prophet: Hee that killeth a bullocke,
 is as if hee slew a man: hee that sacrificeth a
 sheepe, as if he cut off a dogs necke: he that offe-
 reth an oblation, as if hee offered swines blood:
 he that remembreth incense, as if he blessed an
 idoll. Where you see, the Lord telleth you his
 minde touching these matters: to wit, that all
 your prayers, seruices, good meanings, &c. are
 abominable vnto him, so long as you walke in
 ignorance, profanenesse, disobedience, and con-
 tempt

tempt of the Gospell. For he saith in the words immediately going before: To him will I looke, euen to him that is poore and of a contrite spirit, and trembleth at my words.

Afune. I grant indeed for them that are idle and haue little to doe, it is not amisse now and then to heare a Sermon, and read the Scriptures: but wee haue no leasure, we must follow our businesse, we cannot liue by the Scriptures: they are not for plaine folke, they are too high for vs, we will not meddle with them. They belong to Preachers and Ministers.

Theol. CHRIST saith: My sheepe heare my voice, and I giue vnto them eternall life. If therefore you refuse to heare the voice of Christ, you are none of his sheepe, neither can you haue eternall life. And in another place our Lord Jesus saith: He that is of God, heareth Gods word: Ioh. 8. 47. Yee therefore heare it not, because ye are not of God. S. Paul writing to all sorts of men, both rich and poore, hie and low, men & women, yong and old, exhorteth, that the word of Christ may dwell plenteously in them all, in all wisdom. Col. 3. 16. You see therefore, that the Apostle would haue all sorts of people, that haue soules to saue, to be well acquainted with the scriptures. Therefore you may as well say, you will not meddle with God, with Christ, no; with euerlasting life, as to say, you will not meddle with the scriptures.

Afune.

Asune. Well, I can not reade, and therefore I can not tell, what Christ, or what S. Paul may say : but this I am sure of, that God is a good man (worshipped might he be) he is mercifull, and that wee must be saued by our good prayers, and good seruing of God.

Theol. You speake foolishly and ignorantly in al that you say, hauing no ground for any thing you speake but your owne fancy, and your owne conceit : and yet you will beleue your owne fancie against all Preachers, & against all that can be spoken out of the Word. But I pray you giue me leaue a little : If a man dreame that he shall be a king, and in the morning, when he is awake, perswadeth himselfe it shall be so : may he not be iustly laughed at, as hauing no ground for it ? Euen so may all they which beleue their owne dreames and fantasies touching saluation. But it is true which Salomon sayth : A foole beleueth euerie thing : That copper is gold, and a counter an angell. And assuredly great reason there is, that he which will not beleue God, should be giuen ouer to beleue the diuell, his dreame, and his fancie.

Asune. I pray you instruct me better then.

Theol. You had need indeed to be better instructed : for the diuell hath slyly deluded your soule, and cast a mist befoze your eyes, making you beleue the Crow is white, and that your estate

estate is good before God, whereas indeed it is most wofull and miserable.

Asune. Nay, I defie the diuell with all my heart. But I pray you tell me how it commeth to passe that I am thus deceiued.

Theol. This it is that deceiueth you, and many others: that you measure your selues by your selues and by others: which is a false metwand. For you seeme to lie straight, so long as you are measured by your selues, and by others: but lay the rule of Gods word vnto you, and then you lie altogether crooked.

Asune. What other thing is there that deceiueth me?

Theol. Another thing that deceiueth you, is your owne heart: for you know not your owne heart, but are altogether deceiued therein. For the heart is deceivable aboue all things. He is Ier. 17. 2 a wise man and greatly enlightned, that knoweth his owne heart. But you are blinde, and know not what is within you: but dimly imagine you shall be saued, and hope you know not what of eternall life. And because blindness maketh you bolde, you will seeme to be resolute in words, and say: it is pity he should liue, which hath any whit doubt of his saluation. And assuredly you speak as you think, and as you know. For ought that you know to the contrarie, it seemeth so: though indeed, and in truth, it is not so:

so : for you are deluded with a false light. And sometimes, no doubt, you haue pricks, gripes, terrozs, and inward accusations of conscience, for all your bolde and resolute speeches.

Asune. Truly I neuer heard so much before.

Theol. That is, because you shut your eyes, and stop your eares against God and all goodnesse. You are like the deafe Adder, which heareth not the voice of the Charmer, though he be most expert in charming.

Asune. Well then, if it be so, I would be glad now to learn, if you would teach me. And as you haue shewed mee the meanes whereby the new birth is wrought : so now shew mee the certaine signes and tokens thereof : wherby all men may certainly know that they are sanctified, regenerate, and shall be saued.

Theol. There be eight infallible notes and tokens of a regenerate minde, which may well be termed the eight signes of saluation : and they are these :

John 3.3. A loue to the children of God.

John 2.5. A delight in his Word.

1. Cor. 11.4. Often and seruent prayer.

1. Cor. 14.5. Zeale of Gods glory.

2. Cor. 12.11. Deniall of our selues.

Gal. 16.24. Patient bearing of the Crosse, with profit and comfort.

1. Th. 4.21. Faithfulnesse in our calling.

Honest,

Honest, iust, and conscionable dealing in all our actions amongst men.

Phila. Now that you haue shewed vs the euident signes of mans saluation : shew vs also the signes of condemnation.

Theol. The contraries vnto these are manifest signes of damnation :

No loue to the childezen of God.

No delight in his Word.

Seldome and cold prayers.

Coldnesse in Gods matters.

Trusting to our selues.

Impatience vnder the Crosse.

Unfaithfulnesse in our calling.

Unhonest and unconscionable dealing.

Phila. No doubt, if a man be infected with these, they be shrewd signes that a man is extremely soule-sick, and in a very dangerous case. But are there not yet more euident and apparent signes of condemnation than these?

Theol. Yes verily. There be nine very clære and manifest signes of a mans condemnation.

Phila. I pray you let me heare what they be.

Theol. **W**ide.

Whoredome.

Couetousnesse.

Contempt of the Gospell.

Swearing.

Lying.

Eight
signes of
condemnation.

Nine manifest
signes of
damnation.

Drum

Drunkenesse.

Idlenesse.

Oppression.

Phila. These be grosse things indeed.

Theol. They may not vnfitly be termed the nine Beelzebubs of the world: and he that hath these signes vpon him, is in a most wofull case.

Phila. What if a man be infected with some two or three of these?

Theol. Whosoener is infected with three of them, is in great danger of losing his soule. For all these be deadly venome, and ranke poison to the soule: and either the three first, or the three last, or the middle three, are enough to poison the soule, and sting it to death. Nay, to say the truth, a man were as good gripe a toad, and handle a snake, as meddle with any one of these.

Phila. Is euery one of them so dangerous?

Theol. Questionlesse. For they be the very Plague-sores of the soule. If any man haue a Plague-soze vpon his body, we vse to say Gods tokens are vpon him, Lord haue mercy on him. So we may truly say, If any man be thoroughly and totally infected at the heart with any one of these, Gods tokens are vpon his soule, Lord haue mercy on him.

Philo. Many doe not thinke these to be such dangerous matters as you make them, and many there

there be which make light of them.

Theol. True indeed : for the most part of men are altogether shut vp in blindnesse, and hardness of heart, hauing neither sight nor feeling of their sinnes, and therefore make light of them, thinking there is no such danger.

Phila. It is most certaine, that men are giuen to lessen and extenuate their sinnes : or else, to hide them and daube them ouer with many cunning shifts and vaine excuses. For men are ever ready to take couert, and will writhe and wreath (like snakes) to hide their sinnes : yea, if it were possible, to make sinne no sinne, to make verue vice, and vice vertue. Therefore I pray you lay open vnto me out of the Scriptures, the grieuousnesse and vglinesse of their sinnes.

Theol. The stinking filthinesse of these sins is so great and horrible, that no tongue or pen of man is sufficient fully to manifest and lay open the same, according to the proper nature and being thereof : yet notwithstanding, I will doe my indouour to lay them open in some measure, that all men may the more loath them.

Phila. I pray you then, first of all begin with Pride.

Theol. You say well : For that indeed may well stand in the fore-front, sith it is a master diuell, and the master pocke of the soule.

Phila. Shew mee out of the Scriptures, that
D pride

pride is so grieuous and loathsome.

Pro. 16.

5.

Theol. SALOMON saith: Euery one that is proud in heart, is abomination to the Lord. Which plainly sheweth, that God doth detest and abhorre proud men. And is it not a fearfull thing, think you, to be abhorred of God? And in the same Chapter, vers. 18. he saith: Pride goeth before destruction, and an high minde before the fall. Wherein he sheweth that pride is the forerunner of some deadly down-fall, either by disgracing or displacing. For it is an old and true Proverbe: Pride will haue a fall. And oftentimes when men are most lifted vp, then are they nearest vnto it: as the examples of Haman, Nabuchadnezzar, and Herod, doe plainly declare. When the Bilt swelleth, the rest of the bodie pineth away: Euen so, when the heart is pufft vp with pride, the whole man is in danger of destruction. Moreover the holy Ghost saith,

Pro. 15.

24.

Iob 11.

5. & 15.

Iob 20.

26.

Iob 23.

28.

The Lord will destroy the house of the proud. Iob saith of such kinde of men: The sparke of his fire shall not shine: feare shall dwell in his house, and brimstone shall be scattered vpon his habitation. And in another place he saith, The fire, which is not blown, shall deuoure him. We thinketh therefore if there were any sparke of grace in vs, these terrible speeches of the holy Ghost might serue to humble vs, and pul down our pride; especially sith the Scriptures do as-
firme

firme that God resisteth the proud, and setteth himselfe, *ex professo*, against them: & therfore wo vnto them: for if God take against a man, who can reclaim him? for he doth whatsoeuer he wil.

Phila. But tell me, I pray you, when you speak against pride, what pride is it that you meane?

Theol. I meane all pride, both that which is inward in the heart, & that also which breaketh out in mens forehead: I mean that which apparently sheweth it selfe in mens words & works.

Phila. Do you mean also pride of mens gifts?

Theol. Yes surely: for there is no pride worse or more dangerous than that. Beware, saith one, of spirituall pride: as to be proud of our learning, wit, knowledge, reading, writings, sermons, prayers, godlines, policy, balow, strength, riches, honow, birth, beauty, authority. For God hath not giuen such gifts vnto men, to the end they should make sale-ware of them, and set them a sunshining to behold; seeking only themselves with their gifts, the vaine praise of the multitude, and applause of the people: so robbing God of his honow, and proudly arrogating to themselves, that which is due vnto God; which is the praise of his gifts: but he hath giuen his gifts to another end; namely, that wee should vse them to his glory, and the good of others (either in Church or Common-wealth) especially of those which do most concerne vs.

Phila. Yet we see commonly, men of greatest gifts are most proud.

Theol. True indeed : For the finest cloth is soonest stained. And as wormes ingender sooner in soft and tender wood, than in that which is more hard and knotty; and as mothes doe breed sooner in fine wooll, than in course flockes: Euen so pride and vaine-glozy, doe sooner assault an excellent and rare man in all kind of knowledge and vertue, than another of meaner gifts. And therefore pride is said to spring out of the ashes of all vertues. For men will be proud, because they are wise, learned, godly, patient, humble, &c. Pride therefore may very fitly be compared to the crab-stocke speins, which grow out of the root of the very best apple tree. Therefore to say the truth, this is one of the last engines and weapons, which the Diuell useth for the overthrowing of Gods owne children, euen to blow them vp with pride, as it were with gun-powder. For as we see it come to passe in the sledge of strong holds, when no battery or force of shot will preuaile, the last remedy and policy is to vndermine it, and blow it vp with traines of gun powder: so when Satan can no way preuaile, against some excellent seruants of God, his last device is, to blow them vp with pride, as it were with gun-powder.

Phila. I see it is a speciall grace of God,
for

for men of great gifts, to be humble minded; and he is an od man of a thousand, which excelling in gifts, doth excell in humility, & the more gifts he hath, the more humbly he walketh: not contemning others, but esteeming them better than himselfe. For commonly wee are the woorse for Gods gifts, because wee haue not the right vse of them: and againe, because they engender so much proud flesh in vs, that we had need daily to be corzied. Therefore God sheweth great fauour & mercie to that man, whom he humbleth and taketh downe by any afflictions, or infirmities whatsoeuer. For otherwise, it is sure, proud flesh would altogether ouergrow vs.

Theol. You haue spoken the truth: for the A- 2. Cor. 12
postle himselfe confesseth, that hee was tempted and troubled this way, & had like to haue bene puffed vp out of measure, with the abundance of his reuelations; but that God, in great mercie, sent him a cooler, and a rebater; to wit a pricke in the flesh (which he calleth the messenger of Satan). Whereby the Lord cured him of his pride. And euen so doth he cure many of vs, of our pride, by throwing vs to Satan, leaving vs to our selues, and giuing vs ouer, to commit some grosse euill, euen to fall downe and breake our neckes: and all, to the end he may humble vs, tame vs, and pull downe our pride, which he seeth wee are heart-sicke of. It is good for vs
D 3 therefore

therefoze to be humble in the abundance of graces, that we be not proud of that which we haue, or that which we haue done. For humilitie in sinne, is better than pride in well doing.

Phila. Heerein surely appeareth the great wisdom and mercie of God : that hee so graciously wringeth good out of euill, and turneth our afflictions, infirmities, falles and down-falles, to his glorie, and our good.

The. It is most true. For euen as of the flesh of a Wiper, is made a soueraigne medicine, to cure those which are stung of a Wiper; and as Physicians expell poison with poison : so God, according to his maruellous wisdom, doth of the infirmities which remaine in vs after regeneration cure other more dangerous diseases; as pride, vaine-glorie, and presumption. Oh, blessed therefore be his name for euer, which thus mercifully causeth all things to worke together for the good of his owne people; of whom these things are specially to be vnderstood!

Phila. Is there no cause, why men of great gifts should glorie in their gifts?

Theol. No surely, none at all. For the Apostle
 1. Cor. 4. saith, Who separateth thee? And what hast thou, that thou hast not receiued? If thou hast receiued it, why boastest thou, as though thou haddest not receiued it? Where the Apostle plainly sheweth, that no man is to be proud
 of

of his gifts; because they are none of his owne: he hath but receiued them to vse. Wee count him worthe to be laughed at as a fole, who hauing borrowed braue apparell of others (as a silke gowne, a satten doublet, a chaine of gold, veluet breeches, &c.) should proudly iet in the streets in them, as if they were his owne: Euen so they are worthe to be chzonicked for foles, which are proud of good gifts, which are none of their owne. Therefore the Prophet Ieremie saith: Thus saith the Lord; Let not the wise Ier. 9. man glorie in his wisdom, nor the strong man 23. in his strength, neither the rich man in his riches: but let him that glorieth glorie in this, that hee vnderstandeth and knoweth mee. To this point also well saith the *Heathen Poet*: No man Theo- can escape the punishment of pride; therefore critus. in greatest prosperity be not puffed vp.

Phi. Yet it is a world to see, how proud, surly, haughty, stately, insolent, and thraasonicall some bee, because of their gifts: they thinke they touch the clouds with their heads, and that the earth doth not beare them: they take themselves to be petty Angels, or some wonderfull wights. They contemne and disdaine all others which haue not the like gifts. They do contemptuously ouerlooke them, as a lion should ouerlooke a mouse, a king a begger; or, as wee say in a prouerbe, As the diuel ouer-looked Lincolne.

Theol. Oh proud dust! Oh haughtie worms meat! If they would bring their hearts before God, and their consciences, thoughts, and affections to be iudged by this Law, it would soone cole them, and take them downe well enough; they should see their wants and imperfections to be so great, that they indeed should haue no more cause to boast of their gifts, than the Black more hath of his whitenesse, because his teeth are white. The holy Ghost cuts all our combes, and pulleth downe all pride of flesh, when he saith, How small a thing doth man vnderstand of God!

Iob 26.
14.

Phila. I pray you, let vs proceed to speake of the outward and grosse pride of the World: and first of all, tell me what you thinke of pride in apparell.

Theol. I thinke it to be a vanitie of all vanities, and a follie of all follies. For to be proud of apparell, is, as if a thiefe should be proud of his halter, a begger of his clouts, a childe of his gay, or a foole of his bable.

Phila. Yet wee see how proud many (especially women) be of such bables. For when they haue spent a good part of the day in tricking and trimming, pricking and pinning, prauking and pouncing, girding and lacing, and brauing vp themselues in most exquisite maner, then out they come into the streetes, with

with their Pedlers shop vpon their backe, and carie their crests verie high, taking themselues to be little Angels: or at least somewhat more than other women. Whereupon they doe so exceedingly swell with pride, that it is to be feared they will burst with it, as they walke in the streets. And truly wee may thinke, the verie stones in the street, & the beames in the houses doe quake, and wonder at their monstrous, intolerable and excessiue pride. For it seemeth, that they are altogether a lumpe of pride, a masse of pride, euen altogether made of pride, and nothing else but pride, pride.

Theo. You seem to be very hot in the matter.

Asune. Mary, Sir, I like him the better: for the world was neuer so full of pride as it is now adayes.

Theol. Alas, alas: indeed, who can hold his peace at the pride of this age! What a thing is it, that flesh and blood, wormes meat, dust and ashes, dirt and dung, should so braue it out with their trim clouts, and that in the sight of God, angels, and men? For the time wil come, when both they, and all their gay clouts shall be buried in a graue: yea, as Iob saith, The graue Iob 17 shall be their house, and they shall make their 14. bed in the darke. And then shall they say to corruption, Thou art my Father: and to the worne, Thou art my Mother and my Sister. What

What then shall it auaille them, thus to haue ruffled it out in all their bꝛauery, whenas suddenly they shall goe downe to destruction? **What** did it profit the rich man, to be sumptuously cloathed, and fare deliciously euerie day, when his bodie was buried in the dust, and his soule in hell fire?

Asune. I pray you, Sir, what say you to these great ruffles, which are borne vp with supporters and rebatoes, as it were with post and raile?

Theol. **What** should I say? but God be mercifull vnto vs. For such things do draw downe the wrath & vengeance of God vpon vs all: & as the Apostle saith, For such things sake the wrath of God commeth vpon the children of disobedience. And truly, truly, we may well feare that God will plague vs for our abominable pride.

Asune. What say you then to these doubled and redoubled ruffles, which are now in common vse, strouting fardingales, long locks, foretufts, shag-haire, and al these new fashions which are deuised and taken vp euerie day?

Theol. I say, they are farre from that plainnesse, simplicity, and modesty, which hath bene in former ages, our fore-fathers knew no such things. It is recorded of William Rufus, sometime King of this Land, that when his Chamberlaine on a time brought him a new paire of hose, he demanded of him what they cost: who

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ron.

answered, three shillings. Whereat the King being somewhat moved, commanded him to prepare him a paire of a marke. If Kings were then thought to exceed, that bestowed a Marke vpon a paire of hose, what is it to be thought of many meane men in these our daies (yea such as haue no living, and are scarce of any good calling) which bestow as much vpon one paire, as the King did vpon two, when he was thought most of all to exceed? But alas, alas, wee haue passed all bounds of modestie and measure: there is no hoe with vs. Our land is too heauie of this sinne. For the pride of all Nations, and the follies of all Countries are vpon vs; how shall we beare them? And as for these new fashions, the more new they be, the more foolish and ridiculous are they. For with our new fashions, we are growen cleane out of fashion. If we had as many fashions of our bodies, as wee haue of our attire, we should haue as many fashions as fingers and toes. But vaine men and women, doe apparently shew their vaine mindes, by following so greedily such vaine totes and fashions.

Asune. It was neuer good world, since starching and steeling, buskes and whale-bones, supporters and rebatoes, full moones and hobby-horses, painting and dying, with selling of fauour and complexion, came to be in vse. For
since

since these came in, couetousnesse, oppression and deceit haue encreased. For how else should pride be maintained? And sure it is, within these thirtie yeeres, these things were not knowen, nor heard of. And what say you then to painting of faces, laying open of naked breasts, dying of haire, wearing of periwigs, and other haire-coronets and top-gallants? And what say you to our artificiall women, which will be better than God hath made them? They like not his handieworke, they will mend it, and haue other complexion, other faces, other haire, other bones, other breasts, and other bellies, than God made them.

Theol. This I say, that you and I, and all the Lords people, haue great and iust cause of mourning, weeping, and lamentation, because such abomination is committed in Israel. Dauid's eyes gushed out with riuers of teares, because men kept not Gods lawes, and an horrible feare came vpon him, because men forsooke the law of God. Ieremie did sigh in secret, wishing that his head were full of water, & his eyes a fountaine of teares, because of the sins of the people. Nehemiah mourned for the transgression of Gods people. Lots iust soule was vexed with the vncleane conuersation of the Sodomites: & shall we mourne nothing at all for these things? shall we be no whit grieved for the pride of our land?

land? Shall we shed no teares for such horrible & intolerable abomination? They are odious in the sight of God and Men: the aire stinketh of them. It is Gods maruellous patience that the diuell doth not carry them away quicke, and rid the earth of them: or that fire & brimstone doth not come downe from heauen & consume them.

Antil. You are too hot in these matters of attire: you make more of them, then there is cause.

Asune. I conne him thanke: Gods blessing on his hart: I shall loue him the better while I know him: because he is so earnest against such shamefull and detestable pride. Is it not a shame, that women professing true Religion, should make themselues such pictures, puppets, and peacocks as they doe? And yet I heare few preachers in the pulpit speake against it.

Antil. I maruell you should bee so earnest in matters of apparell. You know well enough, that apparell is an indifferent thing: and that Religion, and the kingdome of God doth not consist in these things.

Theol. I know right well, that apparell in it owne nature is a thing indifferent: but leaud, wanton, immodest, and offensive apparell is not indifferent. For all such abuse taketh away the indifferency of them, and maketh them sinfull and euill, by circumstance. For otherwise, why should the Lord threaten by his Prophet, that

that he would visit the Princes, and the Kings children, and all such as were clothed with strange apparell, that is, the fashions of other countries: Zeph. chap. i. 8. Againe, why should the Lord so plague the proud dames, and minsing minions of Ierusalem, for their pride and vanity in attire, if there were no euill in such kinde of abuse? The Lord saith thus, in the third of Esay, against those braue and gallant dames: Because the daughters of Zion are haughty, and walke with stretched-out neckes and with wandering eies, walking and minsing as they go, and make a tinkling with their feet: therefore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discover their secret parts. In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tires, the sweet bals, and the bracelets, and the bonnets, the tires of the Head, and the floss, the head-bands, and the tablets, the earrings, the rings, and the mufflers, the costly apparell, and the vailes, and the wimples, and the crisping pinnes, and the glasses, and the fine linnen, and the hoods, and the lawnes. And in stead of sweet saueur there shall bee stinke: and in stead of a girdle, a rent: and in stead of dressing of the haire, baldnesse: and in stead of a Stomacher, a girding of Sacke-cloth; and burning in stead of beautie. Then shall her gates
mourne

mourne and lament : and she being desolate, shall sit vpon the ground.

Thus wee see how terrible the Lord threatneth the gallant dames of Ierusalem, for their excessive and abominable pride. And this may wel be a mirrour for the proud minions of our age, which assuredly may well feare, the Lord will bring some such iudgement vpon them, as hee did vpon the daughters of Ierusalem. For their sin is as great in this kinde, as was the daughters of Zion : and God is the same God now that he was then, to punish it.

Antile. Tush : neuer speake so much of these matters of apparell. For wee must doe as others doe, and follow the fashion : or else wee shall not be esteemed.

Theol. If you follow them not, you shall be more esteemed of God, of his Angels, Saints, and all good men. As for all others, if you esteeme them more than these, you shew what you are.

Antile. Well, for all that, say you what you will, pride is in the heart, and not in the apparell. For one may be proud of plaine apparell, as well as of costly. And some are as proud of their falling bands and little sets, as others are of their great ruffles.

Theol. You speake foolishly. For how know you that ? can you iudge mens hearts & inward

affairs

affections : Can you say , when mens and womens apparell is sober , modest and Christianlike, that they haue proud hearts, and are proud of that attire : You goe very farre indeed, to iudge the heart. You ought to iudge charitablie of such as go soberly and modestly attired, euen that their heart is according to their attire. As for you , we may rather thinke your heart is vaine, light and foolish : because your attire doth strongly argue it : And as the Prophet saith :
 say 3.9. The triall of your countenance testifieth against you : you declare your sinnes as S O D O M E, and hide them not.

Antile. I pray you then set downe some rules for apparell out of the Scripture.

Theol. I may well set down what I will: but surely most men and women will do what they list. For verily , it may be thought that many of this age haue forsworne God and his word, & all goodnesse. For they are come to this point, let God say what he will , they will doe what they list. For as the Prophet saith : They haue made a couenant with hell, and with death, and are growen to an agreement : *Esay* 28. 15. And I doe verily thinke , if God himselfe should come downe from Heauen in his owne person , and dissuade men and women from this vanity of apparell, yet would they still vse it , as it were in despight of God , and as it were to anger him
 the

the more. For they are so extraordinarily enamoured, and so immoderately delighted with it, and do so continually, and altogether dote on it, and are so wood mad of it, that they will haue it, though men and angels, and all the world say nay: nay, which is more, though they should go to the diuell quicke with it. And therefore it is but lost labour to speake against it, preach against it, or write against it. It is but euen to plough the sea, or knocke at a deafe mans doore, for there is no hope of any reformation. Only this we gaine, that the world is reprobued and conuicted of sinne. And these things shall stand in record against them, in the last day: so that they may say, they had a faire warning, and that there was a Prophet amongst them.

Phila. Yet for all this, I pray you set vs down some directions and rules, out of Gods holie Booke, concerning attire. For albeit some bee very bad and outragious in these things, yet there bee some others which are well disposed, and will (no doubt) make some conscience to frame themselues according to the rules of Gods Word.

Theol. Well then, for their sakes which are well disposed, I will set downe some few directions. Saint Paul in 1. Tim. 2. 9. willetth that women should array themselues in comely apparell, with shamefastnesse and modesty, as becommeth

commeth women that pꝛofesse the feare of God:
 and not with bꝛoidered haire, oꝛ gold, oꝛ pearles
 oꝛ costly apparell. The Apostle S. Peter giueth
 like rules also: foꝛ he saith, speaking of Chri-
 stian matrons, and pꝛofessors of holy religion,
 that their apparell must not be outward, that
 is, not consist so much in outward bzauerie (as
 bꝛoidered haire, gold put about, &c.) as it must
 be inward, that the hid man of the heart may be
 clothed with a meeke and quiet spirit; which is
 a thing before God much set by. For after this
 maner, saith he, in times past, the holy women,
 which trusted in God, did attire themselves: as
 Sara, Rebecca, Rachel, and such like ancient and
 graue matrons.

Phila. Wherein doth this inward clothing
 specially consist?

Theol. In foure things, which are set downe
 in the fozenamed places: to wit, shamesaifnes,
 modestie, a quiet spirit, and a meeke spirit.

Phila. These be fine sutes of apparell, indeed.
 I would all women would put them on, and ne-
 uer put them off, but weare them continually:
 foꝛ they are the better foꝛ wearing, though all
 other apparell be the worse.

Theol. If women would decke themselves
 inwardly with these foꝛesayd vertues, they
 would be vnto them as oꝛnaments of gold, and
 iewels of pearle. For the woman that feareth
 the

the Lord shall be praised.

Phila. But now, I pray you Sir, set downe your iudgement for outward attire.

Theol. This is all that I can say touching that point, that it must be, as the Apostle saith, comely, decent, handsome, neat and samely: not light, nor wanton, not lasciuious, not immodest, not offensive.

Phila. But who shall iudge what is comely, sober, handsome, modest, &c.? For euery man and woman will say, their apparell is but decent and cleanly, how gallant, braue, and flaunting soeuer they be.

Theol. Weerin the examples of the most godly, wise, graue, and modest men and women are to be followed: so: who can better iudge what is comely, sober and modest, than they?

Phila. But wee see some, euen of the better sort, in this matter are a little infected, runne out, and go beyond their bounds.

Theol. The more is the pitié. But alas, we see the sway of the time, and the rage of the streame is so violent, that it carrieth before it whatsoeuer is not settled, and very deepe rooted. And some godly & well disposed persons, whose hearts are not with these things but with God, are notwithstanding perforce caried away with the violence of the winde and tide: whose case, though it can not well be defended or excused,

yet it is much to be pitied and lamented.

Phila. Haue you any further directions, touching this point?

Theol. There is one thing yet moze to be added : to wit, that attire be according to mens places, callings and degrees. For that is not seemly for one, that is seemly for another : that becomes not one mans place, that becommeth anothers. For that is not meet for poore men, which is meet for rich men : nor that meet for meane men, which is meet for men of note and great place.

Phila. Then you thinke it lawfull for Kings, Princes, and great personages, to weare Pearle, Golde, Siluer, Veluet, &c.

Theol. Questionlesse, it is lawfull for such, in sober maner and measure, to weare the most costly and pretious things which the earth can afford : and that, to set out the magnificence, pompe, and glozy of their places. And therefore such things are in them most comly and decent.

Phil. But now adayes few will keepe within compasse, few will know their places : but the most part run beyond their bounds, and leape quite out of their sockets.

Theol. True indeed. For now adayes meane gentlewomen, yea some gentlewomen of their owne making, will ruffle it, and bzaue it out, in their attire, like Countesses and Ladies of honour.

honour. Plaine folke also in the countrey will flaunt it like Courtiers, and like good gentlemen, and gentlewomen; and they seeme to say in their hearts, Fie of this plainnesse, we will no more of it, we will not take it as we haue done. So that now the old prouerbe is verified: Euerie lacke will be a gentleman, and Ione is as good as my Lady. For now we can not, by their apparell, discern the maid from the Distresse; nor the waiting gentlewoman from her Ladie. And thus we see, in this matter of apparell, how all is out of ioynt.

Phila. Is there any more to be said in this case?

Theol. There is yet another thing to be respected in this matter of attire.

Phila. What is that?

Theol. That it be according to mens abilities. For it is lamentable to consider, how poore men and women, poore hired seruants, milke-maids, and such like, goe quite beyond their abilitie. And more lamentable, to see what wretched and ill-fauoured shifts they make, to compasse these things: so sharpe and so eagerly are they set vpon them.

Phila. Well Sir, now you haue sufficiently rolled the stone, and at large satisfied vs touching the matter of pride, which is the first signe of condemnation. Now proceed to the second,

which is whoredome; and vnfolde vnto vs, out of the Scriptures, the dangers thereof.

Pro. 22.

4.

Theol. Salomon, in his Proverbs, sayth: That the mouth of a strange woman, or an harlot, is as a deepe pit: he that is a detestation to the Lord shall fall therein. Wherein he plainly sheweth, that those whom God detesteth, and is exceeding angrie with, are giuen ouer to this vice.

Pro. 23.

7.

And, in another place, he saith: An whore is as a deepe ditch, and as a narrow pit. Proving thereby, that if a man be once fallen in with an harlot, he shall as hardly get out againe, as a man that is plunged into a very deepe & narrow pit, where he can scant stir himselfe. The same

Ecc. 7. 28.

Salomon, in the booke of Ecclesiastes, yeldeth vs the reason hereof: namely, because she is as nets, snares & bands: wherein if a man be once taken, he is fast enough forgetting out. I finde, sayth he, more bitter than death, the woman,

Ecc. 7. 28.

whose heart is as nets and snares, and her hands as bands. Hee that is good before God shall be deliuered from her: but the sinner shall be taken by her. We do therefore plainly see in what a labyrinth & dangerous case they be that are left of God, and giuen ouer to whoredome and har-

Pro. 26. 5.

lots: and therefore it is said, Desire not her beautie in thine heart, neither let her eye-lids catch thee: for by a whorish woman a man is brought to a morsell of bread: and the adulteresse hunteth

reth for life, which is precious. Again he saith:
 Albeit the lips of an harlot drop as an honie-
 combe, and the roose of her mouth is softer than
 oile : yet her latter end is bitter as worm-wood,
 and as sharpe as a two-edged sword. All these
 prudent speeches of the Holy Ghost doe most e-
 uidently shew vnto vs what a fearefull thing it
 is to commit whoredome, and so to fall into the
 hands of whores and harlots. Therefore Iob
 sayth of the wicked : Their soule dieth in youth,
 and their life among the whore-mongers.

Prou. 5.
3.4.
Iob 36.
14.

Phila. You haue verie well shewed, out of
 Gods booke, the great danger of whoredome
 and adulterie. And it is greatly to be lamented,
 that men in this age make so light of it as they
 doe, and that it is so common a vice : nay, that
 some (alas, with grieve I speake it) doe professe
 it, liue by it, and prostitute themselues wholly
 vnto it.

Theol. Such men and women may iustly
 feare the plaguing hand of God : for the Lord
 sayth by his Prophet : Though I fed them to
 the full, yet they committed adultery, and assem-
 bled themselues by companies in harlots hou-
 ses. They rose vp in the morning like fed hor-
 ses : every man neigheth after his neighbours
 wife. Shall I not visit for these things, sayth the
 Lord ? Shall not my soule be auenged on such a
 nation as this ?

Ier. 5. 7.
8 9.

Phila. Me thinketh, if men were not altogether hardned in this sinne, and euen past feeling, and past grace, this threatning and thundring of God himselfe from heauen, should terrifie them.

Theol. A man would thinke so indeed: but now we may take vp the olde complaint of the Prophet: I hearkened and heard, and loe, no man spake aright: no man repented him of his euill, saying, What haue I done? Euerie one turned to their race, as the horse rusheth into the battell.

Antil. Tush, whoredome is but a tricke of youth; and wee see all men haue their imperfections.

Theol. You speake profanely, and wickedly: For shall wee count that but a tricke of youth, for the which the Lord smote three and twentie thousand of his owne people in one day? Shall we count that but a trick of youth, for the which the Lord threatned Dauid, his owne seruant, that the sword should neuer depart from his house? Shall we count that but a trick of youth, for the which Hamor and Shechem, the father and the sonne, and many other, both men, women and children, were cruelly mardred by Simeon and Leui, the sonnes of Iacob? Shall we count that but a tricke of youth, for the which the Lord slew Hophni and Phineas, the two sonnes

sonnes of Eli the Priest, in the battell of the Philistines: Shall we thus set all at six and seuen, and make light of such horrible villanies? Doth not the severity of the punishments shew the greatnesse of the sinne? Doth not the Apostle say: These things came vpon them for our examples, vpon whom the ends of the world are come? and yet you passe it ouer with a tush, and a tricke of youth; as if God were to be dallyed with. No, no, be not deceiued; God is not mocked. They which will not be moued now in hearing, shall one day be crushed in pieces in feeling. And they which now call whoredome a tricke of youth, shall one day holle and crie, yell and yelp for such tricks, with wo and alas that euer they were bozne.

Antil. Oh Sir, you must beare with youth, youth you know is fraile; and youth will be youthfull, when you haue sayd all that you can.

Theol. Yes, but God doth allow no more libertie vnto youth, than vnto age: but bindeth all, vpon paine of death, to the obedience of his commandements. The Apostle sayth: Let yoong men be sober minded. Dauid sayth: Wherewith shall a yoong man cleanse his way? In taking heed thereto according to thy word. The Wise man sayth: Remember thy Creator in the dayes of thy youth. And further addeth: that if they will needs follow their lusts, their

1. Sam. 4.
11.

1. Cor. 1.
11.

Tit. 2. 6

Psa. 119

Ecc. 12

their pleasures, and their olone swinge : yet in the end he will bring them to iudgement, arraign them, condemne them, and tame them in hell fire well enough.

Phila. Yet we see, men are so violently carried after their lust, and so desperately bent, that they will haue the present sweet and pleasure of sin, come of it what will. Come sicknesse, come death, come hell, come damnation, they are at a point : they will pay the highest price for their lusts. They will purchase their pleasures with the losse of their soules. O wofull purchase ! O damnable pleasures !

Theol. Sweet meat will haue sowee sauce, and a dramme of pleasure a pound of sorrow. Such cursed caitifs shall at last pay a deare shot for their pleasures. Such desperate wretches shall one day know (to their euerlasting woe) what it is to prouoke God, & to sin with so high an hand against him. They shall well know in spight of their hearts, that vengeance is prepared for the wicked, and that there is a God that iudgeth the earth. Let all men therefore take heed in time. For whoremongers and adulterers God will iudge. And the Apostle sayth flatly, That whoremongers and adulterers shall not inherit the kingdome of God. Let therefore no fornicator or vncleane person be found amongst vs, as was Esau : but let vs abstaine from fleshly lusts,

eb. 13. 4.

Cor 6. 9

eb. 12.

Pet. 2.

lusts, which fight against the soule. And let euerie one know how to possesse his vessell in holiness and honour, and not in the lust of concupiscence, as the Gentiles which know not God.

1. Thess. 4. 5.

Wherein let vs consider the wise speech of an ancient Father : Sinne, while it is in dooing, committeth some pleasure; but when it is committed, the short pleasure thereof vanisheth away, and long sorrow commeth in stead of it. Neither let vs here reiect the saying of a wise Heathen : Shunne pleasure, for feare of Iocastinart. Sowre things follow sweet, and ioy heauinesse.

Chrysostom
Math.

ad Dem

Antile. Yet for all this, you shall not make me beleue, that whoredome is so hainous a matter. You make more of it than it is.

24
3.

Theol. True indeed. For you, and such as you are, will beleue nothing against your lusts and fleshly delights : and that is the cause why you are deafe on this eare. I will therefore adde a word or two more (out of the Oracles of God) to that which hath been spoken. The wise King sayth : He that committeth adulterie with women, destroyeth his owne soule : and so is accessarie to his owne death, which is no small matter. For wee vse to say, if a man hang himselfe, drowne himselfe, or any manner of way make away himselfe ; that he was cursed

Pro. 6
1.
4

of

of God, that Gods hand was heauie against him, that the diuel ought him a shame, and now he hath paid it him. And all the countrey rings of such a strange accident, when, and where it falleth out: and the Crowner of the Countrey doth sit vpon it. How much more may all the world wonder at this; That a man should destroy his owne soule, and wittingly and willingly cast away himselfe for euer! Now the Holy Ghost saith: The Adulterer doth such an act, giueth such a venture, and willingly murdereth himselfe. Oh, therefore woe vnto him, that euer he was borne! so sure it is, that great Crowner of heauen, that crownes whom he will crowne, shall one day sit vpon it, and giue iudgement. Moreover, as the Adulterer sinneth against his soule, so also he sinneth against his bodie after a speciall maner, as witnesseth the Apostle. Also he sinneth against his goods and outward estate, as the holy man Iob testifieth, saying: Adulteric is a fire that deuoureth to destruction, and it will root out all our encrease. Furthermore, he sinneth against his name. For the Adulterer shall finde a wound and dishonour: and his reproch shall neuer be put away.

Item, hee sinneth against his wife, who is his companion and the wife of his couenant. And God sayth in the same place: Let none trespasse

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15.

trespasse against the wife of his youth : keepe
 your selues in your spirit, and transgresse not.
 Last of all, he sinneth against his children and
 posteritie : as the Lord sayd to Dauid : Because ^{2.Sam.}
 thou hast despised me, and done this, therefore ^{12.10.}
 the sword shall neuer depart from thy house.
 Beholde, I will raise vp euill against thee, out
 of thine owne house. Now therefore, to con-
 clude this point, we may see how many deadly
 wounds men make in themselves, by commit-
 ting of adulterie. They wound themselves in
 their soules. They wound themselves in their
 bodies. They wound themselves in their goods.
 They wound themselves in their names. They
 wound themselves in their wiues, and in their
 children. What man, except he were stark mad,
 would thrust in himselfe in so many places at
 once : The adulterer, with his own sin of adul-
 terie, maketh all these deadly wounds in him-
 selfe : and it is an hundred to one he will neuer
 get them cured, but will die, and bleed to death
 of them. No, thus you see the dangerous quality
 and condition of this sin. Shal we now therfore
 make light of it ? Shal we say it is but a tricke
 of youth ? Shal we smother ouer the matter with
 sweet words, when the holy Ghost maketh it so
 hainous and capitall ? Shal we make nothing
 of that, which draweth down Gods wrath vpon
 the soule, body, goods, name, wife and children ?
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That were an intolerable blindnesse, and most extreame hardnesse of heart. An ancient writer hath long agoe passed sentence vpon vs, who make so light of this sin: for (saith he) Adultery is the very hook of the diuell, wherby he draweth vs to destruction. And another godly Father saith, that adultery is like a furnace, whose mouth is gluttonie, the flame pride, the sparckles filthy words, the smoke an euill name, the ashes pueritie, and the end shame. And so wee plainly see, that howseuer we regard not this sin, but flatter our selues in it, yet those, whose eyes the Lord hath opened, haue in all ages condemned it as most flagitious and horrible: yea the very Heathen will rise vp in iudgement against vs, who haue spoken and written many things against this filthy and beastly vice.

Phila. Now indeed you haue sufficientlie branded the vice of adulterie, and layd out the vglinesse thereof, that all men may beholde it starke naked, and abhorre it. If any man (notwithstanding all this) will venture vpon it, hee may be sayd to be a most desperate monster. For what doth he else, but (as it were) put his finger into the Lions mouth, and (as it were) take the Beare by the tooth? and they may well know what will follow, and what they may looke for. Let all men therefore in time take heed to themselves, and to their owne soules,

as

as they will answer it at their vttermoſt perill, at the dreadfull day of iudgement, when the ſecrets of all hearts ſhalbe diſcloſed. But now one thing reſteth; to wit, that you ſhould ſhew vs the ſpeciall roots and cauſes of adultery.

Theol. There be five ſpeciall cauſes of it. The firſt is our naturall corruption: for the very ſpawne and ſeed of all ſinne is in our corrupt nature: and this, of all other, is a moſt inherent ſinne, as witneſſeth the Apoſtle James, ſaying: When luſt hath conceiued, it bringeth forth ſinne; and ſinne, when it is perfected, bringeth forth death. *Iam. 1. 15*

The ſecond is gluttonie and fulneſſe of bread: for when men haue filled their bellies, and crammed their paunches as full of good cheere, wine, and ſtrong drinke, as their ſkins can hold, what are they next for, or what mind they elſe, but adulterie and vncleanneſſe? And therefore wel! ſaith one: Great nourishment, and groſſe feed, it is the ſhop of luſt. The Heathen Poet could ſkill to ſay, *Sine Cerere & Baccho friget Venus*: Without meat and drinke, luſt waxeth colde. And to this effect the wiſe King ſaith, that their eyes ſhall beholde ſtrange women, whoſe hearts are ſet vpon wine and belly-cheere. And therefore he aduiſeth all men, not to looke vpon the wine when it appeareth red, when it ſheweth his colour in the cuppe, or ſtirreth

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cina.

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stirreth very kindly : and that for feare of this after-clap. An ancient writer saith to the same purpose : He that delicately pampereth his bel- lie, and yet would overcome the spirit of forni- cation, is like him that will quench a flame of fire with oile.

Therefore, to close vp this point, sure it is, though men pray, heare, and reade much, and be otherwise well disposed : yet, except they be absteinous in diet, they will be much troubled with lust.

The third cause of adultery is Idlenesse : for when men are lazie, luskish, and idle, hauing nothing to doe, they lie wide open to adulterie : and lust creepeth into them. Some Historio- graphers write, the Crab fish is very desirous to eat Distfers : but because she can not perforce open them, she watcheth her time when they o- pen themselves vnto the sun after the tide, and then she putteth in her claw, and pulleth out the Distfer. Euen so Satan watcheth his oppor- tunity against vs, that he may infect and breathe into vs all filthy lusts, and adulterous desires, when we lie open vnto him by idlenesse. Wise- ly therefore, to this point, said the Greeke Poet: Much rest nourisheth lust. And another Poet saith: *Queritur Agistus quare sit factus adulter?*

Lesiodus

In promptu caussa est: desidiosus erat.

Slothfull lazinesse is the cause of adulterie,
and

And therefore another saith : Eschew idlenesse,
and cut the sinewes of lust.

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tollas,
periere
cupidi-
nis ar-
cus.

The fourth cause of Adultery, is wanton ap-
parell : which is a minstrellie, that pipes vp a
daunce vnto whozedome. But of this enough
befoze.

The fift and last cause of adultery, is the hope
of impunity, or escaping of punishment. For
many being blinded and hardened by Satan,
thinke they shall neuer be called to an account
for it : And because they can bleare the eies of
men and carry this sin so closely vnder a cloud,
that it shall neuer come to light, they thinke all
is safe, and that God seeth them not. And there-
foze Iob saith : The eie of the Adulterer waiteth Iob 24
for the twi-light, and saith : None eie shall see 15.
mee. And in another place : How shall God Iob 23.
know ? Can hee iudge thorow the darke cloud ? 13.
But verily, verily, though the Adulterer do ne-
uer so closely and cunningly conuey his sin vn-
der a canopie, yet the time will come when it
shall be disclosed, to his eternall shame. For Ecc. 12.3
God will bring euery worke to iudgement, with
euery secret thought : whether it bee good or e-
uill. For he hath set our most secret sinnies in the Psal. 91.
light of his countenance. And hee will lighten 1. Cor. 4
the things that are hid in darknesse, and make
the counsels of the heart manifest. For this
cause Iob saith : When I sinne, thou watchest Iob 10.

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me, and wilt not purge me from my sinne.

Phila. Now you haue shewed vs the causes of adultery, I pray you, shew vs the remedies.

Theol. There be six remedies for adultery : which no doubt will greatly preuaile, if they be well practised.

Phila. Which be they ?

Theol. Labour.

Abstinence.

Temperance.

Praier.

Restraint of senses.

Shunning of womens company , and all occasions whatsoeuer.

Phila. Well Sir : now you haue waded deepe enough in the second signe of damnation, I pray you let vs proceed to the third, which is couetousnesse. And as you haue laid naked the two former, so I pray you, strip this starke naked also, that all men may see what an vgly monster it is, and therefore hate it and abhorre it.

Theol. I would willingly satisfie your mind, but in this point I shall neuer do it sufficiently. For no heart can conceiue, or tongue sufficiently utter the loathsomenesse of this vice. For couetousnesse is the foulest fiend, & blackest diuell of all the rest. It is euen great Beelzebub himselfe. Therfore I shall neuer be able fully to describe it vnto you: but yet I will doe what I can to

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tery.

to strip it, and whip it starke naked. And howsoeuer that men of this earth, & blind worldings, take it to be most sweet, beautifull and amiable, and therefore do embrace it, entertaine it, and welcome it, as though there were some happinesse in it: yet I hope, when I haue shewed them the face thereof in a glasse (euen the true glasse of Gods word) they wil be no more in such loue, but quite out of conceit with it. I will therefore hold out this glasse to them.

Saint Paul to Timothy brandeth this sin in the forehead, and boareth it in the eares, that all men may know it and auoid it: when he saith: Couetousnesse is the root of all euill. Our Lord ^{1. Tim} Iesus also giueth vs a watch-word to take heed ^{10.} of it, saying: Take heed and beware of couetousnesse. ^{Luk. 12} As if he should say, touch it not, come not nixe it, it is the very breath of the Diuell, it is present death, and the very rats-bane of the soule. The Apostle laieth out the great danger of this sinne, and doth exceedingly grime the face of it, when he saith: that the end of all such ^{Phil. 3} as mind earthly things, is damnation. Let all carnall worldlings, and muskish minded men lay this to heart, and consider well of it, lest they say one day, Had I wist.

Phila. Good Sir, lay open vnto vs the true nature of couetousnesse, and what it is, that we may more perfectly discern it.

Theol. Couetousnesse is an immoderate desire of hauing.

Phila. I hope you doe not thinke frugality, thriftinesse, and good husbandry to be couetousnesse.

Theol. Nothing lesse. For they be things commanded; being done in the feare of God, and with a good conscience.

Phila. Doe you not thinke it lawfull also for men to doe their worldly businesse, and to vse faithfulnessse and diligence in their callings, that they may prouide for themselves and their families?

Theol. Yes no doubt. And the rather, if they doe these things with calling vpon God for a blessing, vpon the works of their hands: and vse praier & thanksgiuing before & after their laboꝝ, taking heed all the day long of the common corruptions of the world: as swearing, cursing, lying, dissembling, deceiuing, greedy getting, &c.

Phila. Wherein I pray you doth couetousnesse especially consist?

Theol. In the greedy desire of the mind. For we may lawfully doe the works of our calling, and play the good husbands and good huswines: but we must take heed that distrustfulnessse, and inward greedinesse of the World doe not catch our hearts. For then are we set on fire, and utterly vndone.

Phila.

Phila. Sith couetousnesse is especially of the heart, how may wee know certainly, when the heart is infected?

Theol. There be foure speciall signes of the hearts infection.

Phila. Which be they?

Theol. The first is an eager and sharp set desire of getting. Therfore the holy Ghost saith: He that hasteth to be rich, shall not be unpunished. And againe: An heritage is hastily gotten at the beginning: but the end thereof shall not be blessed. The Heathen man also saith: No man can be both iustly, and hastily rich.

Pro. 28

Pro. 20

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The second is a pinching and niggardly keeping of our owne, that is, when men (being able to giue) will hardly part with any thing, though it be to neuer so holy and good vse. And when at last with much adoe, for shame they giue something, it commeth heauily from them (God wot) and scantly.

The third is, the neglect of holy duties: that is, when mens minds are so taken vp with the loue of earthly things, that they begin to slacke and coole in matters of Gods worshipping.

The fourth and last is, a trusting in riches, and staying vpon them, as though our liues were maintained by them, or did consist onlie in them: which thing our Lord Jesus flatly denieth, saying: Though a man haue abundance,

yet his life consisteth not in the things that hee hath: Luke 12.15.

These then are foure euident signes and tokens, whereby we may certainly discern, that mens hearts and intrailes are infected with couetousnesse.

Phila. You haue verie well satisfied vs in this point. Now let vs vnderstand the originall causes of Couetousnesse.

Theol. There be two speciall causes of Couetousnesse. The one is the ignorance and distrust of Gods prouidence.

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nesse.

The other is the want of tasting and feeling of heauenly things: For till men taste better things, they will make much of these: till they feele heauen, they will loue earth: till they be religious, they will be couetous.

Therefore the cause is soone espied, why men are so sharpe set vpon these outward things, and doe so admire riches, worldly pompe, pleasures, and treasures: Because they know no better, they neuer had taste or feeling of those things which are eternall.

Phila. Now as you haue shewed vs the causes of Couetousnesse, so let vs also heare of the effects.

Theol. If I once enter into this, I shall be entangled and wound vp in a maze, where I know not how to get out againe. For the euill effects

effects of this vice are so many, and so great, that I know not almost where to beginne, or where to end. Notwithstanding, I will enter into it; get out how I can.

Phila. If you doe but giue vs some taste of them, it shall suffice.

Theol. When will I briefly dispatch things in order. And first of all: I reason from the words of the Apostle before alleged, that if 1. Timot couetousnesse, and the loue of money be the root of all euill, then it is the root of idolatrie, the root of murther, the root of theft, the root of lying, the root of swearing, the root of simonie, the root of bribery, the root of vsurie, the root of lawing, the root of all contentions in the Church, and the root of all brawling and brawling in the Common-wealth. Moreover, it spreadeth far & neere, it dwelleth in euery house, in euery towne, in euery city; it prieth into euery corner, it creepeth into euery hart, it annoyeth our Physicians, it infecteth our Diuines, it choaketh our Lawyers, it woundeth our Farmers, it baneth our Gentlemen, it murdereth our trades-men, it bewitcheth our Merchants, it stingeth our mariners. Oh couetousnes, couetousnes, it is the poison of all things, the wound of Christianity, the bane of all goodnesse! For couetousnesse marres all: it marreth all, euery where, in all places, in all degrees, amongst all

persons. It marreth marriages: for it coupleth young to old, and old to young. It marreth hospitalitie, it marreth all good house-keeping, it marreth almes-deeds, it marreth Religion, it marreth Professors, it marreth Ministers, it marreth magistrats, it marreth all things. And therefore what sinne so greuous, what euill so odious, what vice so enoymous as this? For this cause it was pretily said of one: that all other vices are but Factors to Couetousnes, and serue for Porters to fetch and bring in her liuing. She maketh simonie her drudge, bribery her drudge, vsury her drudge, deceit her drudge, swearing her drudge, lying her drudge. O what a diuell incarnate is this, that setteth so many vices a worke, and hath so many Factors and vnderlings to serue her turne! Are they not in a pretie case, thinke you, that are infected with this sin? Oh, they are in a most miserable case. It had bene good they had neuer bene borne. For being aliue, they are dead: dead I meane in their soules. For Couetousnes is soules poison, and soules bane. Couetousnes is the strongest poison to the soule that is. It is a confection of all the Spiders, Toads, Snakes, Adders, Scorpions, Basiliskes, and all other the most venemous vermine of the whole world. If the diuell can get vs to take downe but one penny weight of it, it is enough, he desires no more.

For

For presently we fall downe stark dead. Therefore the Apostle saith : They that will be rich, 1. Tim
 (he meaneth in all haste, by hooke or by crooke)
 fall into temptations and snares, and into many
 foolish and noisome lusts, which drowne men
 in destruction and perdition. For, as Couetousnesse
 is ranke poison to the soule : so the Apostle
 compareth it to the deepe gulfe, wherein
 thousands are drowned. And therefore hee ad-
 deth in the same place : But thou o man of God
 flie these things. In which words he doth most
 grauely aduise all the ministers of the word of
 God, to take heed of it. For as it is dangerous
 to all men: so it is most dangerous and offensive
 in the preachers of the Gospel.

Phila. Indeed it must needes bee granted,
 that Couetousnesse is a verie grieuous sinne:
 yea euen a monster with seuen heads. Yet for
 all that, we see in this our iron age, how many
 of all sorts are infected with it : and how few
 will giue any thing to any holy vse. Most
 men now adaies haue nothing to spare for
 Christ, nothing for his Gospel, nothing for
 his Church, nothing for the poore children of
 God, and needie members of Christ. Christ
 is a little beholden vnto them : for they will doe
 nothing for him, no not so much as speake a
 good word in his cause, or the cause of his
 poore Saints. Euerie little thing with them,

is too much for God, and good men. For when they come to giuing vnto holy and necessarie vses, then they will sticke at a pennie, and scotch at a groat, and euery thing is too much. But to bestow vpon themselves, nothing is too much. Nothing is too much for lust, for pleasure, for backe, bellic, and building; for cards and dice, for whores, and harlots, for rioting and reuel-ling, for Tauernes and brothel-houses. Hundreds and thousands are little enough, and too little for their expences this way. It is lamentable to consider, what masses of mony are spent and bestowed vpon these things. But alas, alas, how heauie an account are they to make in the day of the Lord, which so spend their lands, li-uings, and reuenues! I quake to thinke what shall become of them at last. It were well for them, if they might be in no worse case than a Crocodile, or a curre dogge.

Theol. It is most certaine that you say: and we all haue great cause to lament it, & to take vp the old complaint of the Prophet Ieremie, **2.6.16.** saying: From the least of them, euen vnto the greatest of them, euery one is giuen vnto Couetousnesse: and from the Prophet euen vnto the Priest they all deale falsly. And another **2.3.10.** Prophet saith: They build vp Zion with blood, and Ierusalem with iniquitie. The heads thereof iudge for rewards, and the Priests thereof teach

teach for hire, and the Prophets thereof prophecy for mony: yet will they leane vpon the Lord, and say: Is not the Lord amongst vs? no euill can come vnto vs. But these holy Prophets, and men of God, doe fully describe vnto vs the state of our time: wherein, though all be corrupted, yet wee beare our selues stoutly vpon God, wee presume of his fauour, because of our outward profession, and say in our hearts: No euill can come vnto vs.

Asune. You say verie true, Sir. The world was neuer so set vpon couetousnesse, and men were neuer so greedily giuen to the world, as nowadaies. And yet (in truth) there is no cause why men should be so sharpe set vpon this world. For this world is but vanitie: and all is but pelfe and trash. Fie on this mucke.

Phila. Many such men as you are, can skill to giue good words, and say: Fie on this world: all is but vanitie: and yet for all that in your daily practise, you are neuerthelesse set vpon the world, nor neuer the more seeke after God. You heare the word of God no whit the more, you read no whit the more, you pray neuer the more; which evidently sheweth, that all your faire speeches, and protestations, are nought else but hypocrisie and leazing. Your heart is not with God, for all this. All is but words, there is no such feeling in the heart.

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And therefore I may iustly say to you, as God himselfe said to his people : This people haue said well, all that they haue said. Oh, that there were an heart in them to feare me, and keepe my commandements !

Tim. 6.

Theol. His words indeed are good ; if his heart were according. For all things considered, there is no cause why men should be so giuen to this world : For they must leaue it when they haue done all that they can. As we say: To day a man, to morrow none. And as the Apostle saith : Wee brought nothing into this world : and it is certaine wee shall carrie nothing out. Wee must all die, we know not how soone : why therfore should men set their hearts vpon such vncertaine and deceiuable things? for all things in this world are more light than a feather, more brittle than glasse, more fleeting than a shadow, more vanishing than smoake, more vncoustant than the winde. Doubtlesse, saith the Prophet Dauid, man walketh in a shadow, and disquieteth himselfe in vaine : he heapeth vp riches, and cannot tell who shall gather them : *Psalm. 39. 6.* I wonder therefore that these Moules and Ducke-wormes of this earth, should so minde these shadowish things, and so dote on them as they do. If they were not altogether hardned and blinded by the diuell, they would not be so nexrely knit
to

to the clod and the peny as they are : thinking, and alwaies imaginig, that there is no happinesse but in these things, which are but dung and drosse : and at last they will giue vs the slip, when we thinke our selues most sure of them.

The wise king, who had the greatest experience of these things that euer man had (for hee enioied whatsoeuer this World could affoord, vpward and downward, backward and forward) yet could find nothing in them, but vanity and veration of spirit. Whereouer, he flatly auoucheth, that all these things, riches, wealth, honour, pleasures and treasures, will most notably deceiue vs in the end, giue vs the slip and be gone. For he compareth riches, and all the glory of this World, to an Eagle or Hawke, which a man holdeth vpon his fist, stroketh her, maketh of her, taketh great delight and pleasure in her, and saith he will not take ten pounds for her: yet all on the sudden she taketh her flight and flieth vp into the aire, and hee neuer seeth her more, nor she him. The words of the holy Ghost are these : Wilt thou cause thine eies to flie after them? (meaning riches) Thou maist: but they will not bee found. For they will make themselues wings like to the Eagle, which flieth vp to Heauen. From thence wee may learne, that though wee set our hearts neuer so much on any thing heere below : yet at
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Pro. 23.5

the last it shall bee taken from vs, or we from it.

Therefore all **Worldly** men doe but weaue the **Spiders** webbe, and may fitly be compared to the silly **Spider**, who toileth herselfe, and laboureth all the **wake** long to finish vp her webbe, that shee may lodge her selfe in it, as in her owne house and freehold. But alas, at the **wakes** end, a **Maide** in a moment with one **brush** of a **broom**, disposselleth her of her inheritance which shee had purchased with great labour and much adoe. Euen so, when the men of this **world** haue, with much care and trauell, purchased great lands and reuenues, and gathered all that they can: yet on the sudden, death (with one stroke of his direfull dart) will make them giue vp the ghost: and then where are they? It was p[re]tily therefore said of a man in the light of nature: No man hath euer liued so happily in this life, but in his life-time many things haue befallen him, for the which hee hath wished rather to die than to liue. And assuredly I thinke there was neuer any man liued any one day vpon the face of this earth, but some griefe or other either did, or iustly might inuade his minde ere night: either in the temptations of the world, the flesh, or the Diuell: or in regard of soule, of body, goods or name: in regard of wife, children, friends or neighbours: in regard of dangers to Prince, State, Church,

02 **Common-wealth** : in regard of casualties and losses by water, by fire, by sea 02 by land. **What** a life therefore is this, that hath not one good day in it? **Who** would desire to dwell long in it? **For** it lieth open euery day to manifold miseries, dangers, losses, casualties, reproaches, shame, infamy, pouerty, sicknesse, diseases, collikes, agues, tooth-ache, headache, backe-ache, bone-ache, and a thousand calamities.

Phila. You haue very well described vnto vs the vanity of this life, and that no day is free from one sorrow or other, one grieve or other: which thing our Lord Iesus ratifieth in the reason which he bringeth, why men should not distrustfully care for to morrow. For, saith he, sufficient vnto the day is the euill thereof. Or, as some read it, The day hath enough with his owne grieve. Wherein he doth plainly shew, that euery day hath his sorrow, his euill, his grieve, and his thwart. But I pray you proceed further in this point.

Theol. This I say further: that when men haue swinked and sweat, carked and cared, moiled and turmoiled, drudged & doiled by night & by day, by sea and by land, with much care and sorrow, much labour and grieve, to rake together the things of this life; yet at last, all will away againe, and we must end where we began.

For

For, as Iob said : Naked wee came into the World, and naked we must go out : *Iob. 1.* For euen as a winde-mill beateth it selfe, maketh a great noise, whistleth and whisketh about from day to day, all the yere long : yet at the yeres end standeth still where it begun, being not moued one foot backward or forward : so when men haue blustered and blowen all that they can, & haue euen run themselves out of breath, to scrape vp the commodities of the earth, yet at last they must (spight of their beards) end where they began : end with nothing, as they began with nothing : end with a winding sheet, as they began with swadling clouts. For what is become of the greatest Monarches, Kings, Princes, Potentates, and Magnificoes, that euer the World had : Where is Cyrus, Darius, Xerxes, Alexander, Cæsar, Pompey, Scipio, and Hannibal ? Where are the valiant Henries, and noble Edwards of England ? Are they not all gone downe to the house of obliuion ? Are they not all returned to their dust, and their thoughts perish ? Though they were as Gods, yet haue they died as a man; are fallen like others.

Who now careth for them ? who talketh of them ? who feareth them ? who regardeth them ? do not beggers tread vpon them ? Yet while they liued, they were the Lords of the World :
the

they were as terrible as Lions, fearefull to all men; full of pompe and glozy, dignity and maiestie. They plowed vp all things, they bare all befoze them, and who but they? But now they haue giuen vp the ghost, and are (as Iob saith) Iob 30 gone downe to the house appointed for all the liuing. Their pompe is descended with them, and all their glozy is buried in the ashes. They are now couered vnder a clod, cast out into a vault, made companions to toades, and the wormes do eat them, and what is become of their soules, is most of all to be feared.

Thus wee see, how all flesh doth but make a vaine shew for a while vpon this Theatre of misery, fetcheth a compasse about, and is presently gone. For as the Poet saith: *Serius aut citius sedem properamus ad vnā*: First or last we must all to the graue.

Asune. You haue made a very good speech. It doth mee good to heare it. I wonder, all these things considered, that men should be so wholly giuen to this world, as they are. I thinke the Diuell hath bewitched them. For they shall carry nothing with them when they die, but their good deeds and their ill.

Theol. The drudges and snudges of this World, may very fitly be compared to a Kings sumpter-horse, which goeth laden all the day long, with as much gold and treasure, as he

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can

can beare ; but at night his treasure is taken from him, he is turned into a sozꝝ dirty stable, and hath nothing left him, but his galled backe. Euen so the rich coꝝmozants and caterpillers of the earth, which haere haue treasured and hoꝝded vp great heaps of gold and siluer (with the which they trauell loaden thozow this woꝝld) shall in the end bee script out of all, let downe into their graue, and haue nothing left them but their galled consciences, with the which they shall be tumbled downe into the dungeon of eternall darknesse.

Phila. Wherein doth the sting and strength of the world especially consist?

Theol. Euen as the great strength of Sampson lay in his haire, so the great strength of the woꝝld lieth in her two breasts: the one of pleasure, the other of profit. For she, like a notable strumpet, by laying out these her breasts, doth bewitch the sonnes of men, and allureth thousands to her lust. For if she cannot win them with the one breast, yet she gaineth them with the other: if not with pleasure, then with profit: if not with profit, then with pleasure. He is an odde man of a thousand, that sucketh not of the one breast or the other. But sure it is, which soeuer he sucketh, he shall be poisoned. For she giueth none other milke, but ranke poison. The woꝝld therefore is like to an alluring lae, which
Atteth

sitteth at her doore to intice vs to come in and eat of the milke of her pleasures: but when she hath once got vs in, she is ready (euen while we are eating) with her hammer and her naile, to pierce throught our braines. Iudg. 4.

Phila. I see plainly, this world is a very strumpet, a strong bait, and a snarling net, wherein thousands are taken. It is very birdlime, which doth so belime our affections, that they cannot ascend vpward. It is like the waights of a clocke, hanged vpon our soules, which draw them downe to the earth: it naileth vs fast down to the ground. It mortifieth vs into clay: it maketh vs abominable vnto God. For I remember God made a Law, that whatsoeuer goeth with his breast vpon the ground, should bee abominable vnto vs. Leuit. 11. How much more these carnall worldlings which are fast sodred to the earth!

Theol. The Apostle S. Iames seeing into the deepe wickednesse of this world, and knowing right well how odious it maketh vs in the sight of God, crieth out against it, terming it adultery, and all worldlings adulterers, because they forsake Christ their true husband, & whorishly giue their hearts to this world. O ye adulterers and adulteresses, saith he, know yee not that the amity of this world is the enmity of God? Iam. 4.

Whosoever therefore will bee a friend of
this

this world, maketh himselfe the enemy of God. And who dare stand forth and say, I will be the enemy of God? Who therfore dare be a worldling? For euery worldling is the enemy of God. What then will become of you, O ye wicked worldlings?

Phila. It appeareth then plainly by the scriptures, that the excessiue loue of this world, and vn-satiabie desire of hauing, is a most dangerous thing: and men doe they know not what, in seeking so greedily after it.

Theol. The Heathen man will rise vp in iudgement against vs: for he saith; Vnsatiablenesse is the foulest euill amongst mortall men. But many of our sea gulfes and whirlepoles make no conscience of it. They thinke it is no sinne: they deuoure and swallow vp all: and yet are neuer satisfied. They will haue all, and more than all, and the Diuel and all. The whole world cannot satisfie their mind: but God must create new worlds to content them. These men are sicke of the golden dropsie, the more they haue, the more they desire. The loue of money increaseth, as money it selfe increaseth. But the
 Eccl. 5. 9. Scripture saith: He that loueth siluer, shall not be satisfied with siluer. Oh therfore, that we would strue earnestly to get out of this gulse of
 Apo. 12. hell, and tread the moone, that is, all worldly things, vnder our feet: as it is spoken of the
 Church:

Church : and that we would set our affections on the things that are aboue, and not on the things that are beneath : that wee would flie an high pitch, and soare aloft as the Eagles, looking downe at this world, and all things in it, as at our feet, contemning it, and treading the very glozie of it vnder our feet, that it may neuer haue moze power ouer vs !

Phila. Oh happie, and twice happie are they that can doe so ! And I beseech the Almighty God, giue vs his holy spirit, whereby we may be carried aboue this world, into the mountaines of Myrrhe, and the mountaines of Spices. For C. a. 6. 4 how happie a thing is it, to haue our conuersation in heauen, that is, to haue an inward conuersation with God, by much praier, reading, meditation, and heavenly affections ! This indeed is, to clime vp aboue the world, and to conuerse in the chambers of peace. Oh therefore, that wee could seriously and thorowly conceiue and consider of this world as it is, that wee would well weigh the vanity of it, and the excellency of that which is to come, that wee might loath the one, and loue the other : despise the one, and imbrace the other : loue God more than euer we did, and this world lesse. For what is this world but vanitie of vanities ?

Antil. You doe exceedingly abase that, which some make their god. You speake con-

temptuously of that, which most men haue in greatest price and admiration. You disgrace that which multitudes would grace. You make light of that, which numbers make greatest account of. Let vs therefore heare your reasons: shew vs more fully what it is; describe it vnto vs.

Theol. The world is a sea of glasse, a pageant of fond delights, a Theatre of vanity, a labyrinth of error, a gulf of griefe, a stie of filthines, a vale of misery, a spectacle of woe, a riuer of teares, a stage of deceit, a cage full of Owles, a den of Scorpions, a wilderneſſe of Wolves, a cabben of Beares, a whirle wind of passions, a fained Comedy, a delectable phrensie, where is false delight, assured griefe, certaine sorrow, vn-certaine pleasure, lasting woe, fickle wealth, long heauinesse, short ioy.

Phila. Now you haue indeed described it to the full, and laid it out (as it were) in orient colours. And a man would thinke, he were bewitched or starke mad, which heerafter should set his mind on it. But yet I am desirous to heare a little more of that, which I asked you before: wherein the strength and poison of the World doth specially consist.

Theol. In this lieth a great strength of the world, that it draweth downe the stars of heauen, and maketh them fall to the earth, as it is
said

said of the Dragons taile, *Apocal. 12.* which is ambition, conetousnes, & the loue of this world. For wee may wonder and lament, to see how the loue of these things hath wounded & ouerborne many excellent seruants of God, both Preachers and professoers of the Gospel: which thing doth plainly argue the strength of it. For it is the strongest and the very last engine, that Satan useth to impugne vs withal, when none other will preuaile. For when no temptation could fasten vpon Christ, he bringeth forth this last weapō which neuer faileth: All these things will I giue thee: shewing him the glorie of the whole world. So then hē (hauing experience of this, that it neuer faileth) thought to haue overcome Christ himselfe with it. Were therefore lieth the very sting and strength of the world & the diuel. For whom hath hē not taken with All these things will I giue thee? whom hath hē not wounded? whom hath hē not deceiued? whom hath hē not ouerthrowen? with this he enticed Baalam: with this he beguiled Achan: with this he ouerthrow Iudas: with this hē bewitched Demas: with this in these our daies he deceiueth many of excellent gifts. For assuredly he is a Phoenix amongst men, which is not overcome with this. He is a wonderment in the world, that is not moued with money.

Match. 4

Phila. I am now fully satisfied for this mat-

ter. But one thing commeth often into my minde; to wit, that these miserable worldlings can haue no sound comfort in their pleasures and profits; because they haue no comfort in God, nor peace in their owne consciences.

Theol. You say very true. It is impossible, that men, louing this world, should haue anie sound comfort in God. For no man can serue two masters, both God and riches. Their case therefore is very dangerous & fearefull, though they neuer see it, nor feele it: as I will shew you by a plaine example. Put case, one of these great rich worldlings should be clothed in velvet and cloth of gold, in most stately maner; and also should be set at his table, furnished with all the dainties of the world, should be attended and waited vpon by many, in most Lordly and pompous maner; should sit in his goodly dining-chamber, all glittering like gold; should haue his first, second, and third seruice serued in, with minstrels and instruments of musicke, in most royall sort; hee sitteth in his chaire, like a King in his throne: yet for all this, if a dagger should be held to his heart all this while, ready to stab him, what pleasure, what ioy, what comfort can he haue in all the rest? Euen so, whatsoever pompe or pleasures wicked worldlings haue here below, yet their guiltie and hellish conscience is, as it were, a dagger, held alwayes
hard

hard to their heart, so as they can haue no sound
comfort in any thing. **O** let me giue it you thus:
But case a man hath committed high treason,
and were therfore apprehended, arraigned, and
condemned to be hanged, dyaled and quarter-
ed : what then can comfort him in such a case ?
can mirth, can musicke, can gold, can silver, can
lands, can liuings? **N**o, no : none of all these can
help him, or giue him any comfort. **F**or the con-
tinuall thoughts of death do so gripe him at the
heart, that none of all these can do him any good,
or any whit mitigate his griefe. **W**hat then is
the thing that may comfort him in this case ?
Only a pardon, sealed with the Kings broad
seale, and subscribed with his owne hand. **F**or
as soone as he hath got this, his heauy heart re-
uiueth, and leapes for ioy. **T**his then assuredly
is the very case of all prophane Atheists and
worldlings, who are not assured of the King
of heauen his pardon for their sinne : and then,
what ioy can they haue either in their meat,
drinke, goods, cattell, wines, children, lands, re-
uenues, or any thing whatsoever ? **F**or the
dreadful thoughts of hel do eftsoues crosse them
inwardly, & quite dampe & dash all their mirth.
Their owne consciences will not be stilled : but
in most terrible maner, rise vp & giue euidence
against them, telling them flatly, they shall be
damned, how merry and iocund seemed they
seeme

seeme to be in this world ; setting a good face on the matter. For sure it is, that inwardly they haue many a cold pull , and many heart gripes. And all their mirth and iollity , is but a gigling from the teeth outward : they can haue no sound comfort within. And therefore the wise king saith; Euen in laughter the heart is sorrowfull : and the end of that mirth is heauinesse. Likewise saith the holy man Iob ; Terrors of conscience come vpon the wicked man like waters : in the night a whirle winde carrieth him away secretly. Eliphaz the Temanite auouched the same point , saying : The wicked man is continually as one that trauelleth of childe : a sound of feare is in his eares, &c. Thus then wee see, that howsoeuer many carnall Atheists, and vngodly persons seeme outwardly to float aloft in all mirth and iollity , bearing it out (as wee say) at the breast : yet inwardly they are pinched with terrors, and most horrible conuulsions of conscience.

Antile. You haue spoken many things verie sharply against couetousnesse: but in my minde so long as a man couets nothing but his owne, he cannot be said to be couetous.

Theol. Yes, that he may. For not only is he couetous , which greedily desireth other mens goods ; but euen hee also which ouer niggardly and pinchingly holdeth fast his owne, & is such

a miser, that he will part with nothing. We see the world is full of such pinch-pennies, that will let nothing goe; except it be wrung from them perforce, as a key out of Hercules hand.

These gripple muck rakers had as leue part with their blood, as their goods. They will pinch their owne backs & bellies, to get their god into their chests. And when they haue once got him in there, will they easily part with him trow ye? No, no: a man will not part with his god, for no mans pleasure. Hee will eat peasebready, and drinke small drinke, rather than he wil diminish his god. Therfore the Scripture saith: Eat not the meat of him that hath an euill eie: and desire not his dainty dishes. For as hee grudgeth his owne soule; so hee will say vnto thee: Eat and drinke, when his heart is not with thee. Thou shalt vomit thy morsels, which thou hast eaten, and lose thy pleasant speeches. The old saying is, The couetous man wanteth as well that which he hath, as that which he hath not; because hee hath no vse of that which hee hath. So then you see, there is a great strength of couetousnesse, in the niggardly keeping of our owne.

Antile. Yet, for all this, men must follow their worldly businesse, and lay to liue. For it is an hard world, and goods are not easie to come by. Therefore men must plie their businesse,
or

or else they may go beg or starue.

Theol. I denie not, but that you may followe the woꝝkes of your calling diligently : so it be in the feare of God, and with a good conscience, as I told you befoze : but this greedinesse and gripplenesse God doth condemne, and also this excessive loue of money.

Phila. Beleeue mee I know no body that hateth it, I cannot see, but that all men loue gold and siluer.

Theol. It is one thing to vse these things, and another thing to loue them & set our hearts vpon them. For the Scripture saith : If riches increafe, set not your heart vpon them. *Psal.* 62.

oh. 2. S. Iohn also saith : Loue not this world, nor the things that are in this world. He saith not, vse not this world; but, loue not this world. For vse it we may : loue it we may not. Therefore the

Cor. 7. Apostle saith : that they which vse this world, should bee as though they vsed it not. Where hee alloweth a sober and moderate vse of the things of this life in the feare of God. We must vse this world for necessities sake, as wee vse meat and drinke. For, no more of this world than needs must, for feare of sursetting. The

b. 13. holy Ghost saith : Let your conuersatioⁿ be without couetousnes, and be content with things present. Happy is that man therefore that is well content with his present estate whatsoeuer,
and

and carrieth himselfe moderately and comfortably therein. For the Spirit saith : There is no profit to a man vnder the Sunne : but that he eat and drinke, and delight his soule with the profit of his labours. I saw also this, that this is of the hand of God. In which words, the prudent King saith thus much in effect : that this is all the good we can attaine vnto in this World, euen to take a sober and comfortable vse of the things of this life, which God bestoweth vpon vs. And further he auoucheth : That thus to vse them aright, and with sound comfort, is a very rare gift of God. For as one saith : Hee is a wise man, that is not grieued for the things which hee hath not : but doth reioice in the things that he hath : vsing them to Gods glory, and his owne comfort. So then I conclude this point, and returne you an answer thus : That we may in sober and godly maner, vse gold, siluer, and the things of this life : but at no hand to ouer-loue them, or giue our hearts vnto them.

Ec.2.24.

Gregor
us Naz
anz.

Antil. Well: yet for all this, I cannot see, but that these preachers and professors, these learned men and precise fellowes, are euen as eager of the world, and as couetous as any other.

Theol. Now you shew your benemous spirit, against better men than your selfe. And I haue a foure-fold answer for you. First I answer, that

m. 8.

that although godly men may be somewhat ouertaken this way, and ouer-spirt a little, yet they breake not out so grossly as others. Secondly, if God leaue them sometimes to be overcome of the World, yet he, in his great wisdom and mercy, turneth it to their good. For thereby he first humbleth them, & afterward raiseth them vp againe. And so all things worke together for good, to them that loue God. Thirdly. I answer that we liue by rules, & not by examples. For euen the best of Gods people haue had their wats and weaknesse. Therefore we may not frame rules to liue by, out of the infirmities of the most excellent seruants of God. Wicked therefore & impious is their allegation, which allege Dauids adultery, Lots drunkennes, Peters fall, Abrahams slip, Salomons weaknesse, &c. for a shelter & defence of themselues in the like sins. Lastly, I answer, that you doe greatly wound your selfe in your owne speech: so far off are you from mending your market any whit thereby. For if Preachers and other godly men (after many praies and teares, & much meanes vsed) cannot escape scot-free, but sometimes are wounded and almost ouerthrowen, by the World and the Diuel: what then shall become of you, which vse no meanes at all, nor any gaine-striving, but willingly giue place to the Diuell? If the Diuell did ouer-master David, Lot, Sampson, Salomon,

Salomon, and other such excellent Worthies, alas, what shall become of mere Worldlings and Atheists? If the most valiant men, and chiefe Captaines in a battell goe downe, what shall become of the faint-hearted souldiers? and as Saint Peter saith; If the righteous scarce
 1. Pet. 4
 18.
 bee saued, where shall the wicked and vngodly appeare? So then I take you at the rebound, and returne your owne weapon vpon your selfe, that sith godly men cannot escape thorow this World, without blowes, what shall become of them that know not what godlinesse meaneth?

Antile. Yet, I say once againe, that men must liue, men must lay for this world: we cannot liue by the Scriptures. And as for that which you call couetousnesse, it is but good husbandrie.

Theol. I thought we should haue it at last. Now you haue paid it home: you are come to the old bias, and as an Ware to her old forme, and her old couert. For this is the very couert and thicket of the World, wherein they would hide couetousnesse: but I will do what I can to hunt you out of it by the Scriptures.

First, Salomon saith: Hee that spareth more
 Pro. 11.
 than is right, shall surely come to pouertie. So then you see, that couetousnesse bringeth pouerty. Thus therfore I reason: That which bringeth

ueth pauertry is no good husband; but couetousnesse, and too much sparing, bringeth pauertrie; therefore it is no good husband. The same Salomon saith, He that is giuen to gain, troubleth his owne house. That is, the couetous man is an occasion of many euils, in his estate and family. From this Scripture I do thus reason: That which troubleth a mans house, is no good husband: but couetousnesse troubleth a mans house: therefore it is no good husband. Last of all, the old Proverbe saith: Couetousnesse bringeth nothing home: And therefore it is no good husband. For often times we do see, that men for couetousnesse of more, lose that which otherwise they might haue had. One of the wise Hea-then saith: Euill gaine is as bad as losse. But the couetous man doth seeke after wicked gaine, and therefore seeketh losse, and consequently, is no good husband. Another saith: Vniust gaine, bringeth both losse and misery. And therefore it is farre enough off from vertue, and all good husband. Thus then, I hope, you are so hunted both by God and men, that this conert cannot hide you. And therefore you must out of it, and seeke some other shelter, for this will not serue your turne.

Phila. Now, I must needs say, you haue fully stopt his mouth, and thorowly ferrited him out of his deepe burrow. And it is most cer-

taine

taine, that you say : that the wise heathen haue condemned couetousnesse and all vniust gaines, which we both practise and defend : and therefore wil rise vp in iudgement against vs. But now let vs leaue this cauiller, and proceed in our matters. There is one thing yet remaining, wherein I desire to be satisfied.

Theol. **What is that ?**

Phila. I would gladly know which be the speciall remedies against couetousnesse.

Theol. There bee two speciall remedies against couetousnesse : to wit, contentation and the meditation of Gods prouidence.

Phila. Let vs heare somwhat of contentation, out of the Scriptures.

Theol. **The Apostle saith :** Hauing food and raiment, wee must therewith bee content. For wee brought nothing into this World : and it is certaine wee shall carry nothing out. **The Spirit also saith :** Let your conuersation bee without couetousnesse, and bee content with your present estate. **Againe, the Apostle saith :** Hee had learned in what estate soeuer hee was, therewith to bee content. **Note that hee saith, he had learned: for he had it not of himselfe. For Contentation is the singular gift of God :** as it is written : The righteous eateth to the Contentation of his soule : but the bellie of the wicked shall want. *Pro. 13.25.* **An ancient Fa-**

1. Tim. 6
Heb. 12
Phil. 4.
Cyril. in
Iohan. 12

ther

ther saith : Wee ought to accustome our selues to liue of a little, and to bee content : that wee may do no wicked or filthy thing for lucre sake.

hrysoft. **Another saith :** Hee is not poore that hath nothing : but hee that desireth much. Neither is he rich that hath much, but hee that wanteth nothing : for contentation neuer wanteth. There is no grieve in lacking, but where there is immoderate desire in hauing. If we will liue after nature, we shall neuer be poore : if after our owne appetite, we shall neuer be rich. **Well therefore said the Poet :** Wax not rich vniustly, but iustly : Be content with thine owne things : abstain from other mens. Thus then we see, that both God himselfe (the fountaine of all wisdom) and men also, both in the state of nature and grace, do all jointly aduise vs to strue for contentation : and then shall we haue a soueraigne remedy against Couetousnesse.

Phila. Let vs heare somewhat of the second remedies against couetousnesse.

Theol. An earnest thinking vpon the prouidence of God, is a present remedy against the most foolish & pining carefullnesse of men for this life. For if we would seriously weigh and deeply consider the prouident care that God hath had for his children in all ages, touching food & raiment, and how strangely he hath prouided for them; it might suffice to correct this euill in vs,
and

and minister vnto vs a notable preseruatiue against couetousnesse.

We read how wonderfully the Lord did provide for his Prophet Eliah, in the time of the great dearth and drought that was in Israel Did not the Lord command the Ravens to feed him, 1.Kin. by the riuer Cherith? did not the Ravens bring him bread & flesh in the morning, & bread & flesh in the euening, and he dranke of the Riuer?

What should I speake, how miraculouſlie God provided for Hagar and her infant, when they were both cast out of Abrahams house, and brought to great extremity: euen both of them ready to giue vp the ghost for want of food.

Did not God helpe at a pinch, as his maner Gen.21 hath alwaies bene? Did not he send his Angell 15. vnto them, and both comfort them, and provide for them? What should I speak how strangely God provided for his Church in the wilderness? Did he not feed them with Manna from heauen, Exo.15 and gaue them water to drinke out of the Rock? Exo.17 Psal.78 Hath not our Heauenly Father made many royall and large promises, that he will provide necessaries for his children? Shall we not thinke that he will be as good as his word? Doth he not say: The Lions lacke, and suffer hunger; but they that seeke him, shall want nothing that is good? Doth he not say: Feare him all yee Saints: for nothing is wanting

34. 11. to them that feare him ? **Doth he not say :** No
 good thing shall bee withheld from them that
 6. 33. walke vprightly ? **Doth he not say :** Our hea-
 uenly father knoweth , that wee haue need of
 these things : and that all these things shall
 bee cast vpon vs, if we earnestly seeke his king-
 21. 5. 7 dome ? **Doth he not bid vs,** Cast all our care vp-
 on him ? For he careth for all. **Doth he not bid**
 12. **vs,** Take no thought what wee shall eat, or what
 wee shall drinke , or wherewithall wee shall bee
 cloathed ? **Meaning thereby , no distracting or**
 13. 5 **distrustfull thought.** **Doth he not say,** Hee will
 not leaue vs nor forsake vs ? **Doth he not say ,**
 14. 5. **The Lord is at hand : in nothing bee carefull ?**
Are not these large promises sufficient to stay
vp our faith in Gods prouidence ? shal we think
God iesteth with vs ? shal we thinke he mea-
neth no such matter ? shal we imagine he will
not keepe touch ? Oh, it were blasphemie once to
thinke it. For God is true , and all men liars.
He is faithfull that hath promised. His word is
more than the faith of a Prince , more than ten
thousand Obligations. Why then doe we not
rest vpon it ? why goe we any further ? why doe
we not take his word ? why doe we not depend
wholly vpon him ? why are we still couetous ?
why are we still distrustful ? why do we dissem-
ble & decetue ? Oh we of little faith ! Our Lord
Jesus (knowing right well the distrustfulnesse
 of

of our nature, and the deepe root it hath in vs) is not only content to make these great and royall promises vnto vs, which were enough; but also strengthneth and backeth vs with many strong reasons, to support our weakenesse in this behalfe. Wee therefore bringeth vs backe, to a due consideration of things. Consider (saith he) the Rauens: consider the fowles of the heauens: Luk. 12 For they neither sow nor reape, nor carry into barnes; and yet God feedeth them: they want nothing. Consider the Lillies how they grow: they neither labour nor spinne, yet Salomon in all his royaltie, was not clothed like one of these. Oh therefore that wee would consider these Considers! Oh that we would consider that our life is more worth than meat, and our bodie than raiment! Oh that wee would consider, that with all our carking and caring, wee can doe no good at all; no, not so much as adde one cubite to our stature! Truly, truly, if we would deeply ponder these reasons of our Saviour, and applie them to our selues, they might serue for a bulwarke and sure defence against Couetousnesse. If men would consider how that great King of heauen (who hath his way in the whirle-winde, and the clouds are the dust of his feet) careth for the little wren, and illy sparrow, how he looketh to them, how he tendereth them, how he prouideth for them euer

Nahum
1.3.

rie day, both break-fast, dinner, and supper: it might serue to correct our distrustfulnesse. For who euer saw these, or any other soule starue for hunger? so good a father, and so good a nurse haue they. And are not we much better than they? Hath not God more care of vs, than of them? yes verily, a thousand times. For he loveth them, but for our sakes: how much more then doth he love our selues? Therefore I say again & again: if we would consider these things, & lay them to heart, they would nip couetousnes on the head, and driue it quite out of our hearts. Let vs consider therefore, that God prouided for man before man was: then how much more will he prouide for man, now that he is? Is hee our Father, & will he not prouide for vs? Is he our king, and will he not regard vs? Is he our shepheard, and will he not looke to vs? Hath hee prouided heauen for vs, and will he not giue vs earth? Hath hee giuen vs his sonne Christ, and shall he not with him giue vs all things? Doth he prouide for his enemies, and will he not prouide for his friends? doth hee prouide for whoremongers, and wil he neglect his chosen? doth he send his raine, and cause his Sun to shine vpon the iust, and shall he not vpon the iust? Doth he prouide for them which are not of the family, and will hee not prouide for his owne familie? Will a man feed his Hogges, and not care for his

his seruants? **D:** will he care for his seruants, and not regard his owne children? **O**h then let vs consider these reasons: let vs remember, that our heauenly Father hath as great care for the preservation of his creatures, as once hee had for their creation. Let vs therefore remember, that our life consisteth not in these things, but in the prouidence of God. Let vs remember, that hee which giueth the day, will prouide for the things of the day. Let vs remember, that God alwaies giueth for sustentation, though not for satietie. Let vs remember, that God will not famish the soules of the righteous. Let vs remember how God neuer failed his. For who euer trusted in the Lord, and was confounded?

Pro. 10
38.

Phila. What then is the cause that many doe want outward things?

Theol. The cause is in themselves, because they want faith. For if we had faith, we could want nothing. For faith feareth no famine, as Hiero. saith an ancient Father. And another saith: For Heliod. as much as all things are Gods, he that hath God rum. can want nothing: if he himselfe be not wanting Cypria in orati ne dom nica. vnto God. Therefore to haue God is to haue all things. For if we haue him our friend we haue enough, we need goe no further. For hee will make men our friends: yea hee will make Angels, & all creatures to be seruiceable vnto vs: he

August.

will giue them a speciall charge to looke to vs, to guard vs, and to doe continuall homage vnto vs. Wherefoze let vs make God our friend, and then haue wee done all at once, that may concerne our good, both fo2 this life, and a better. But if hee stand not our friend, if wee haue not him on our side, if he backe vs not, then all other things whatsoeuer, can do vs no good: all is not wo2th a button. For, *Quid prodest si omnia habes, cum tamen, qui omnia dedit, non habere?* What is a man the better though hee haue all things, and be without him which is the autho2 of all things?

Phila. Heerein you speake verie truely, no doubt. For wee see, many haue great plentie of outward things: but because they haue not God, they can haue no true comfort in them, or blessing with them.

Matth. 4

ke 12.

Theol. True indeed: For man liueth not by bread only (saith our Lord Jesus) but by euery word that proceedeth out of the mouth of God. And againe he saith: Though a man haue abundance, yet his life consisteth not in the things that hee hath. For without Gods blessing, there can be no sound comfort in anie thing. Wee see by daily experience, how the Lord curseth the wicked, though they haue abundance. For some hauing abundance, yet are visited with continual sicknesses. Some hauing
abun-

abundance, pine away with consumptions. Others hauing abundance die of surfetting. Others are snatched away by vntimely death, in the middest of all their iollitie. Others are visited with great losses both by sea and by land. Others are vexed with curst wiues, and disobedient childzen. Some againe commit murders, and treasons, and so lose all at once. Others are wasted and consumed, by the secret curse of God, no man knoweth how. Some hauing great riches, are giuen ouer to the murderer, some to the thæfe, some to the poisoner. Therefore the wise King saith: There is an euill sicknesse vnder the Sun: riches reserued to the owners thereof, for their euill: *Eccles. 5. 12.*

Zophar also, the Naamathite, saith: When the wicked shall haue sufficient and enough, he shall be brought into straits: The hand of euery troublesome man shall be vpon him. When he should fill his belly, God will send vpon him his fierce wrath: which he shall raine vpon him in stead of his meat. *Iob 20. 22.*

Thus then it is cleare, that mans life and good estate, dependeth not vpon the abundance of outward things, but only vpon the blessing and prouidence of God. For, His blessing only maketh rich, and it doth bring no sorrow with it. For, Better is a little vnto the iust, than great abundance to many of the wicked. *Pro. 10. 12. Psal. 37. 16.*

o.25.
o.16.8. ter is a little with the feare of the Lord, than
great treasure, and trouble therewith. Better is a
little with righteousnesse, than great reuenues,
without equitie.

Thus then I conclude this point. Man liueth
not by bread, but by a blessing vpon bread;
not by outward meanes, but by a blessing vpon
meanes. For how can bread, being a dead
thing, and hauing no life in it selfe, giue life to
others?

Phila. I doe not well vnderstand the mean-
ing of these words: By euery word that pro-
ceedeth out of the mouth of God.

Theol. Thereby is meant, the decree, ordi-
nance, and prouidence of God, which vpholds
all things, euen the whole order of nature.

al.33.9. For the Scripture saith: He spake, and it was
done: hee commanded, and they were created:
In which words we plainly see, that God doth
but speake, and it is done: hee doth command,
and all creatures are preserved. For God doth
all things with a word. He created all with his
word: he preserveth all with his word: he spea-
keth, & it is done. His words are words of pow-
er and authoritie. Whatsoever he saith, whatso-
uer he calleth for, it must be done presently,
without any delay: there is no withstanding of
him. He calleth for famine, and behold famine.
He calleth for plenty, and behold plenty. He cal-
leth

leth for pestilence, and behold pestilence. He calleth for the sword, and behold the sword. All Angels, all men, all beasts, all fishes, all fowles, all creatures whatsoever must obey him, and be at his beck. He is the greatest Commander: his word commandeth heaven and earth and the sea. All creatures must be obedient to his will, and subiect to his ordinance.

This is the cause, why all things both in heaven, earth, and the sea, do keepe their immutable and unvariable courses, times and seasons, even because he hath charged them so to doe. And they must of necessity alwaies, at all times, and for ever obey; for the creatures must obey the Creator. This act of Parliament was made the first weeke of the world, and neuer since was or can be repealed.

Phila. But to call you backe againe to the point we had in hand: resolute me, I pray you, of this; Whether many of the deare children of God, doe not in this life sometimes want outward things, and are brought into great distresse.

Theol. Yes certainly. For Eliah did want, & was in distresse. Paul did want, & was in many distresses. The holy Christians, mentioned in the Hebrewes, did want, and were in marvellous distresses. Many of Gods deare ones haue in all ages wanted, and at this day also doe want,

1. Reg. 1.
2. Cor. 1.
2. Cor. 25.
Heb. 11.
36.

want, and are greatly distressed. But this is a most infallible truth, that howsoever Gods children may want, & be low brought; yet they are neuer utterly forsaken, but are holpen euen in greatest extremities: yea, when all things are desperate, and brought euen to the last cast.

To this point, most notably speaketh the Apostle saying: Wee are afflicted on euery side, but yet we despaire not: we are persecuted, but not forsaken: cast downe, but wee perish not.

The Prophet Ieremie also saith: The Lord will not forsake for euer: but though hee send affliction, yet will he haue compassion, according to the multitude of his mercies. For hee doth not punish willingly, or from his heart, nor afflict the children of men. **The kingly Prophet saith:** Surely the Lord will not faile his people, neither will hee forsake his inheritance.

The Lord himselfe saith: For a moment in mine anger I hid my face from thee: but with euerlasting mercie haue I had compassion on thee. So then wee may fully assure our selues, and euen write of it (as a most vndoubted and sealed truth) that Gods children shall neuer be utterly forsaken in their troubles.

Phila. Sith the care and prouidence of God is so great for his children, as you haue largely declared: what then I pray you is the cause, why God suffereth his to be brought into so many troubles

troubles and necessities?

Theol. Their profit and benefit is the cause, and not their hurt. For he loueth them, when he smiteth them. He fauoureth them, when he seemeth to be most against them. He aimeth at their good, when he seemeth to be most angry with them. He woundeth them, that he may heale them. He pzeſſeth them, that he may ease them. He maketh them crie, that afterward they may laugh. He alwaies meaneth well vnto them, he neuer meaneth hurt. He is most constant in his loue towards them. If he bring them into necessities, it is but for the triall of their faith, loue, patience and diligence in prayer.

If he cast them into the fire, it is not to consume them, but to purge and refine them. If he bring them into great dangers, it is but to make them call vpon him more earnestly, for help and deliuerance.

He pzeſſeth vs that we might crie: we crie, that we may be heard: we are heard, that we might be deliuered. So that here is no hurt done: we are worse scared, than hurt.

Euē as a mother, when her childe is wayward, threatneth to throw it to the Wolfe, or scareth it with some pocar, or bull-begger, to make it cling more vnto her and be quiet: So the Lord often times sheweth vs the terrible
faces

faces of troubles and dangers, to make vs cleave and cling faster vnto him; and also to teach vs to esteeme better of his gifts when we enioy them, and to be more thankfull for them; as health, wealth, peace, libertie, safety, &c. So then still we see, here is nothing meant on Gods part, but good; as it is written: All things worke together for good, to them that loue God. For euen the afflictions of Gods children are so sanctified vnto them by the spirit, that thereby they are made partakers of Gods holinesse. Thereby they enioy the quiet fruit of righteousness. Thereby they attaine vnto a greater measure of ioy in the Holie Ghost. Therby the world is crucified to them, and they to the world. Thereby they are made conformed to Christs death. Thereby they are kept from the condemnation of the World. Thereby they learne experience, patience, hope, &c. So that, all things considered, Gods children are no losers by their afflictions, but gainers. It is better for them to haue them, than to bee without them: they are very good for them. For when Gods children are chastised, it is as it should be. For to them the crosse is mercie, and losse is gaine. Afflictions are their schooling, and aduersitie their best Uniuersitie.

It is good for me (saith the holy man of God)
that

om.8.

e.12.10.

e.12.14.

Theff.

6.

al.6.14.

hil.3.10.

Cor.11.

om.5.

4.

119.27

that I haue beene afflicted, that I might learne thy statutes. By his afflictions therefore, he learned much, and became a good scholar in Gods booke, and well seene in his Statutes and Lawes. He grew to great wisdom and iudgement by his chastisements. All things turned about, in Gods mercifull providence, to his everlasting comfort. For I say againe, and againe, that all things tend to the good of Gods chosen people. And therefore that estate, which GOD will haue his children to be in, is alwaies best for them. Because hee, who can best discern what is best, seeth it to be best for them: whether it be sicknesse or health; pouerty or plenty; prison, or liberty, prosperity or aduersity. For sometimes sicknesse is better for vs than health; and pouerty than plenty. Are therefore the children of God sicke? It is best for them. Are they poore? It is best for them. Are they in any trouble? It is best for them: because their good Father will turne it to the best. He will often times cut vs short of our lusts, and desires; because hee saith we will bane our selues with them. He, in fatherlie care, will take the knife from vs; because he saith we will hurt our selues with it. He will keepe vs short of health, and wealth, because hee knoweth we will be the worse for them.

He

He will not giue vs too much ease and prosperi-
ty in this world : for he knoweth it will poison
vs. He will not allow vs continuall rest like
standing ponds : for then he knoweth we will
gather scum and filth. He dealeth fatherly and
mercifully with vs in all things , euen then see-
king our greatest good, when we thinke he doth
vs most harme.

And to speak all in a word, he bringeth vs in-
to troubles and straits , to this end especially,
that he may heare of vs. For he right wel kno-
weth our nature, he is wel acquainted with our
disposition. He knoweth we will not come at
him, but when we stand in need of him : we
care not for him , so long as all goeth well with
vs. But if we come into distresse, or want any
thing that we would faine haue, then he is sure
ps. 5. 15. to heare of vs. As he saith by the Prophet ; In
their affliction, they will seeke me early.

2. 26. 16

And another Prophet saith : Lord, in trouble
haue they visited thee. They powred out a prai-
er when thy chastisement was vpon them. So
then now, I hope, you doe plainly see the cause,
why the Lord bringeth his children into so ma-
ny troubles and necessities.

Phila. I doe see it indeed : and I am very well
satisfied in it. But yet let me aske you one thing
further. Are Gods children alwaies sure to bee
deliuered out of their troubles?

Theol.

Theol. **Yes verily:** and (out of doubt) so far forth, as God saith it good for them. For it is written: Great are the troubles of the righteous: but the Lord deliuereth them out of all. S. Peter saith: The Lord knoweth how to deliuer the godly out of temptation. As if he should say: He is beaten in it, and well seene and experienced in it: so as he can doe it easilie, and without any trouble at all. It is said of Ioseph, being in prison: that, when his appointed time was come, and the counsell of the Lord had tried him, the King sent and loosed him, the ruler of the people deliuered him. And againe, the Scripture saith: The righteous crie, and the Lord heareth them, and deliuereth them out of all their troubles. The Angell of the Lord carrieth round about them that feare him, and deliuereth them. And in another place, the Lord himselfe saith, concerning the righteous man: Because hee hath loued mee, therefore I will deliuer him. I will exalt him, because hee hath knowen my name. He shall call vpon me in trouble, and I will heare him. I will bee with him in trouble: I will deliuer him, and glorifie him. So also saith Eliphaz the Temanite: He shall deliuer thee in six troubles: and in the seuenth, the euill shall not touch thee. Come my people, saith the Lord, enter thou into thy chambers, and shut thy doores after thee:

Ps. 34. 2

2. Pet. 1

Ps. 105. 20.

Psal. 34

Ps. 91.

15.

Iob 5.

thee: hide thy selfe for a very little while, vntill the indignation passe ouer. And the Prophet
 bad. 17 saith: Vpon Mount Zion shall bee deliuerance, and it shall be holy: and the house of Iacob shall possesse their hereditary possessions. Almost innumerable places of the Scriptures might be alleged to this purpose: but these may suffice. Therefore let vs know for a certainty, that so sure as trouble and affliction are to the children of God, so sure also is deliuerance out of the same. As we may write of the one, and make reckoning of it as sure as the coat of our backe: so may we also, in Gods good time, write of the other, and make full account of it as sure as the Lord is true. Abraham was in trouble, but deliuered. Iob in trouble, but deliuered. David in great troubles, but deliuered. The three Children in the furnace, but deliuered. Daniel in the Lions denne, but deliuered. Ionas in the Whales belly, but deliuered. Paul in innumerable troubles, but yet deliuered out of all.

Phila. All this being true that you say, it followeth, that Gods children are chastised onely for their good, and euermore sure of deliuerance, in his appointed time. Which thing being so, me thinketh there is no cause at all why they should bee ouer heauy, or too much cast downe in their afflictions.

Theol.

Theol. Assuredly there is no cause at all, but rather cause why they should reioice, clappe their hands, and sing care away. For can a Father forsake his Children: A King his Subjects: a Master his Seruant: or a Shepheard his Shæpe: Doth not Iehouah say: I will not leaue thee nor forsake thee: Doth not our heauenly Father know, we haue need of these things: Hath not God giuen vs his word, that we shall not want outward things: Hath he not said, They shall be cast vpon vs: Why then should we be dismaied: Why should we hang downe our heads: Why doe wee not plucke vp our hearts and be of good cheare: God is our deare Father: he is our best friend: he is our daily Benefactour: he keepeth vs at his owne cost and charges: he grudgeth vs nothing: he thinketh nothing too much for vs. He loueth vs most dearly: he is most chary and tender ouer vs: he cannot endure the winde should blow vpon vs: he will haue vs want nothing that is good for vs. If we will eat gold, we shall haue it. He hath giuen vs his faithfull promise, that as long as we liue, we shall neuer want. Let vs therefore reioice and be merry. For Heauen is ours, Earth is ours, God is ours, Christ is ours, all is ours.

Heb. 13

As the Apostle saith: All is yours, and you ^{1. Cor. 3}
I 2 are ^{22.}

are Christs, and Christ is Gods. The world clap
 their hands and crow long befoze it bee day,
 saying, all is theirs : but the children of God
 may say, and say truly ; All is ours. For they
 haue a true title and proper interest, thzough
 Christ, in all the creatures. Many are their pri-
 uiledges, great are their prerogatiues. They are
 free of heauen, and free of earth. They are the
 only free Denizens of the World. Christ hath
 purchased them their freedom. Christ hath
 made them free, and therefore they are free in-
 deed. They are free from sin, free from hell, free
 from damnation. They are at peace with God,
 men and Angels. They are at peace with them-
 selues. They are at peace with all Creatures.
 They are yong Princes, Angels fellowes, de-
 scended of the highest house, of the blood royall
 of heauen, states of Paradise, and heires ap-
 parent to the immortall Crowne. Therefore
 God hath commanded his Angels to guard
 them, being such yong Princes as they are :
 yea, hee hath giuen a very strait charge to all
 his creatures, to looke to them, to see to them,
 that they want nothing, that they take no hurt:
 so iealous, so chary, so tender is hee of them.

Gen. 32. The Angels must comfort Iacob. The Whale
 Kin. 17 must rescue Ionas. The Rauens must feed Elias.
 Iona. 2. The Sunne and Moone must stay for Ioshua.
 Ps. 10. The Sea must diuide it selfe, that Moses and
 his

his people may passe thorow. The fire must not burne the thre children. The Lions may not deuoure Daniel. All the creatures must change their nature, rather than Gods children should not be holpen and deliuered. Oh therefore how great is the happinesse of Gods chosen! Who can expresse it? Who can utter it? They know not their owne happinesse: it is hid from them. Afflictions doe cloud it: troubles doe ouershadow it: crosses doe dim it: and there is an interposition of the earth, betwixt their sight and it. But this is most certaine and sure, that the best is behind with the children of God: all the sweet is to come. Their happinesse doth not appeare in this world. Their life is hid with Christ in God. When Christ shall appeare, then shall they also appeare with him in glorie. It doth not yet appeare what they shall be: but when hee commeth, they shall be made like vnto him. Their names are already taken, and entred into the booke of life: and one day they shall be crowned. One day it shall be said vnto them: Come ye blessed, &c. One day they shall enioy his presence, where is fullnesse of ioy: and at whose right hand, there is pleasure for euermore: *Psalme 16.* Therefore let all Gods secret ones reioice, sing and be merrie. For howsoeuer in this world they be contemned, trodden vnder the foot, made no bo-

Exo. 14
Dan. 3.
Dan. 6.

Col. 3.3
4.

1. Ioh.
3. 1.

dies, and walke as shadowes; being counted as the very rags of the earth, and the abiects of the world: yet the time wil come, when their happinelle and felicitie shall be such, as neuer entred into the heart of man, it is endlesse, vn-speakable, and vnconceiuable.

Phila. I doe now plainly see, that there is no cause why Gods people should bee too heauie and dumpish in their afflictions. I see, that though they be not free from all afflictions, yet are they free from all hurtfull afflictions. For no rod, no crosse, no chastisement is hurtfull vnto them: but all in the conclusion commeth to a blessed issue.

Theol. You haue vstered a great, and a most certaine truth. For there is no affliction or trial, which God imposeth vpon his children, but if they endure it quietly, trust in his mercie firmly, and tary his good pleasure obediently, it hath a blessed and comfortable end. Therefore the people of God may well be merrie, in the middell of their sorowes. They may, with patience & comfort submit themselves to their Fathers corrections, taking them patiently, and euen kissing his holy rod, and saying in themselves: With my Father will haue it so, I am content; seeing it is his minde, I am willing withall. As old Ely said: It is the Lord, let him doe what hee will. And as Dauid in like
Submission

submission, said in a certaine case: Behold, heere
 am I: let him doe to mee, as seemeth good in ^{2. Sam,}
 his owne eies. And in another place he saith: ^{25. 26.}
 I was dumbe, and opened not my mouth: ^{Psal. 39.}
 because thou Lord hast done it. Behold heere
 then the patience of Gods Saints, and their
 humble submission vnto his most holy will.
 They know all shall end well, and that ma-
 keth them glad to thinke of it. I conclude then,
 that the children of God are happy, in what
 state soeuer they are: happy in trouble, happy
 out of trouble, happy in pouertie, happy in ^{Deut. 28}
 plenty, blessed in sicknesse, blessed in health,
 blessed at home likewise, and abroad, and euerie
 way blessed. But on the contrary, the wicked
 are cursed, in what state soeuer they are: cur-
 sed in sicknesse, cursed in health, cursed in plen-
 ty, cursed in pouerty, cursed in prosperitie,
 cursed in aduersitie, cursed in honour, cursed
 in dishonour. For all things worke together,
 for their destruction. Nothing doth them any
 good. They are not any thing the better, ei-
 ther for Gods mercies or iudgements. All wea-
 thers are alike vnto them. They are alwaies
 the same, in prosperitie and aduersitie: they are
 no changelings. And, as we say: A good yeere
 doth not mend them; nor an ill yeere paine
 them.

Phila. You haue long insisted vpon this
 I 4 point.

point. Now proceed to the fourth signe of a mans damnation; which is the contempt of the Gospell: and lay open both the greatnesse of the sinne, and the danger of it.

Theol. This signe is of another nature, than the former. It is a sinne against the first Table. It toucheth the person of God himselfe. For to contemne the Gospell, is to contemne God himselfe, whose Gospell it is. If to contemne the Ministers of the Gospell, be to contemne God and Christ, as our Lord Iesus auoucheth (*Luke 10. 16*) how much more then, to contemne the Gospell it selfe? Therefore it is dangerous meddling in this sinne. It is to meddle with edged toles, to meddle with princes matters, to touch the Aike, to come nere the holy mountaine, which all were things full of great perill and danger. Yea, it is to spill the Sacrament. It is *Noli me tangere*. It is to raile at a King. It is to spit God in the face. It is high treason against the King of glorie. Therefore this sinne, of all other, can neuer be endured: and may, at no hand, be borne withall. For can a mortall King endure the contempt of his lawes? Can he put vp the contempt of his owne person? Can he abide any to spit at his Scepter, or to throw a stone at it? No surely, he will not.

Therefore the holy Ghost saith; He that despiseth

spiseth Moses Lawes, dieth without mercie, vnder two or three witnesses. Of how much sorer punishment suppose yee shall hee be worthie, which treadeth vnder foot the Sonne of God, and counteth the blood of the Testament as an vnholie thing (wherewith he was sanctified) and doth despise the Spirit of grace? **And againe** : If they were punished which obeyed not the word spoken by Angels; how shall we escape if we neglect so great saluation? If they escaped not, which refused him that spake on earth, how shall wee escape, if wee turne away from him that speaketh from heauen? **Therefore our Saviour Christ saith** : That it shall be easier for Sodome in the day of iudgement, than for the contemners of the Gospell. Heb. 10. 28.

Moreouer hee saith : The Queene of the South shall rise vp in iudgement, against all forward despisers of his Word. For she came from the vttermost parts of the earth to heare the wisdom of Salomon : and behold a greater than Salomon is heere. **For Christ is greater than Salomon, his doctrine and wisdom farre more excellent.** And therefore their sinne is the greater which contemne it. They shall neuer be able to answer it. For, the spirit saith : Hee that despiseth the word, shall be destroyed. Hebr. 10. 28.

S. Peter also telleth vs, that the old world, and men of the first age, are now in hell fire, because 1. Pe. 19.

et.2.5. cause they both despised, & were disobedient to the doctrine of Christ, which (though not personally, yet in his diuine spirit) he spake by Noah. So then we see clarely, God will neuer take it at our hands, that his glorious Gospel should be so vniuersally and openly contemned as it is.

Phila. You haue spoken most truly, and also shewed it out of the Scriptures, that the contempt of the Gospell is a most hainous sin: yet for all that, it is most lamentable to consider, how little men esteeme it, and how light they make of it. Many regard it no more than an eg-shell; they thinke it is not worth a gally half-penny; they will not goe to the doore to heare it; they take it to be but a breath from vs, and a sound to them: and so the matter is ended. They esteeme it but as a noise, or empty sound in the aire; or, as a voice afar off, which a man vnderstandeth not: they neuer felt the power of it in their hearts. Therefore they preferre their sheep, their Farmes, their Oxen, their profits, their pleasure, yea euery thing before it; they know it not to be any such pretious iewell, as it is. Although our Lord Iesus himselfe compare it to a hid treasure, and a most pretious pearle; yet these filthie Swine of the world tread it vnder feet. For they know not the price of it; though

3. Salomon the wise saith: All the merchandise of gold and siluer, pearle and pretious stones, are
not

not to be cōpared vnto it : yet these beasts, these dogs and hogs of the world contemne it. They esteeme a cow more than Christs most glorious Gospell. They are like Esops cocke, which made more account of a Barlie corne, than all the pretious stones in the World : they are like little children, that esteeme their rattles, more than a bag of gold : they are like the Gaderens, which esteemed their Hogs, more than Christ and his Gospell : they make nothing of it. They thinke it not worth the while. Many of them sit idle in the streets euen vpon the Sabbaths. While the Gospell is preached in their Churches, many are at cards, and tables, in Ale-houses. Many vpon the Sabbaths sleepe vpon their beds, all the Sermon while, in the after-noone. Many will heare a Sermon in the fore-noone : and they take that to be as much as God can require at their hand, and that he is somewhat beholden vnto them for it; but as for the after-noon they will heare none : then they will to bowles or Tables. These men serue God in the fore-noone, and the diuell in the after-noone; some run after whores and harlots on the Sabbaths: some runne to dancing and bear-bairings; some sit vpon their stalles; some sit in their shops, some by the fire side, some sit idly in the streets, some goe to the stoole-ball, and other looke on. O miserable wretches ! O cursed caitifes !

O

O monstrous hel-hounds : which so grossly and openly contemne the Gospell of Christ ! What will become of them in the end ? Assuredly their damnation sleepeth not. A thousand deaths wait for them : they lie open on all sides to the wrath of God. And we may wonder at his maruellous patience, that he doth not throw downe balles of wilde-fire from heauen , to consume and burne vp both them, their shops, and houses , and euen make them spectacles of his vengeance, for so notorious contempt of such sacred, holy and high things.

The. You haue spoken very truly, zealously, and religiously ; and I doe greatly commend you for it. And I must needs affirme the same things: for they cannot be denied. And for mine owne part, I thinke the Gospel was neuer so openly contemned in any age (of a people liuing vnder the profession of it, and vnder a godly and Christian prince) as it is in this age. For how soeuer some make a shew of religion , yet they haue denied the power thereof. They turne the grace of God into wantonnes, as *S. Iude* saith, *vers. 4.* They make the Gospel a cloake for their sins. They receiue it & imbrace it, as it will best stand with their profits & pleasures , their lusts & likings, their credit and policies, and not a iot further . They will practise it at their leasure. These men professe they know God : but by
their

their works they deny him, and are abominable, Tit. 1. 10.
disobedient, and to euery good work reprobate.
This age is full of such carnall Protestants.

Phila. This age indeed aboundeth with many hollow hearted hypocrites, dissemblers and time seruers, which howsoeuer they make a face, and beare a countenance as though they loued the Gospell, yet their heart is not with it. Their heart is with Atheism: their hart is with Popery. They haue a Pope in their belly: they bee Church-Papists. Howsoeuer, now and then, they come to the Church, and heare a Sermon, and shew a good countenance to the Preacher: yet their heart goeth after couetousnesse. The Lord complaineth of this, by his Prophet Ezechiel, saying: This people will sit before thee Eze. 33. and heare thy words: but they will not do them. For with their mouths they make iests: and their heart goeth after couetousnes. God complaineth of this also, by his Prophet Ieremy, saying: Will Ier. 7. 1. you steale, murder, and commit adultery, and sweare falsly, and stand before mee in this house, whereupon my name is called, and say we are deliuered, though wee haue done all these abominations? Is this house become a den of theeues, wherupō my name is called? Where we see, how the Lord doth chide his people, and sharply re- proueth them, for abusing of his temple, worship, & sacrifices: making them a cloak for their sins: and

and making his house a den of theeues, which should be an assembly of Saints. Now all this is a liuely description of our time : wherein many vse the exercises of the word, praier, and sacraments, not to kill and mortifie sin, but to nourish and shelter their sins. For they blindly imagine, that if they come to the Church and pray, and heare the Sermon, they are discharged of their sins, though they leaue them not. They imagine they haue giuen God his full due; and that therefore they may be the more bold to sin afterward. These kinde of hypocrites are like rogues, which vse medicins, not to cure sores, but to make sores. These are like the Papists, which thinke, if they heare Masse in the morning, they may doe what they list, all the day after.

Theol. I see now, you haue very well profited in the knowledge of God & true religion. You haue spoken soundly, and like a man of knowledge, in Gods matters. For the common sort of people thinke indeed, that all Religion consisteth in the outward seruice of God, though their hearts be farre from him. To whom God may iustly say: This people draweth neere mee with their lips, but their hearts are far from mee. Of whom also God may iustly take vp all his iust complaints, of his people Israel and Iudah; which are so frequent in all the Prophets: to wit, that he did abhorre their sacrifices, loath their

their oblations, detest their incense, despise their new Moones, disdain their rams, lambes and goats ; accounting them all but as mans blood, dogs blood, swines blood ; and all , because their hands were full of blood ; because they executed not iustice & iudgemēt in the gate ; because they were not obedient to his wil; because their harts were not with him ; because they vsed, or rather abused, all these things as shelters for their sins.

Esa. 66.

Phila. The great contempt of the Ministers of the Gospell in this age, doth strongly argue the contempt of the Gospell it selfe. For a man cannot loue the Gospell, and hate the faithfull Ministers thereof. But wee see, by lamentable experience, that the most graue, godly and learned Ministers, are had in derision of very base and vile persons. And as Iob saith : They whose fathers I haue refused to set with the dogs of my flocke, they were the children of fools, and the children of villaines, which were more vile than the earth : for now euery rascall dares scoffe and scorne at the most graue and ancient Fathers and Pastors of the Church, dares flout them as they walke in the streets, and as they ride by the high-waies. And though the holy Ghost giueth them glorious and lofty titles (as, the Stewards of Gods owne house, disposers of his secrets, disbursers of his treasure, keepers of the broad scale, keepers of the keies of heauen,

Iob 30

Tit. 1.7

1. Cor. 4

Mat. 16

2. Cor.

20.

Apoc. 3

7. 14.

2. Cor. 8

23.

Gods

Gods Secretaries, Gods Embassadors, Angels: yea, the very glory of Christ: and all this, to expresse the excellency of their calling) yet these vile varlets and venemous vermine of the earth, dare call them proud prelates, pild parsons, pelting Priests. O monstrous and intolerable impiety! Now it is come to passe, that this most sacred function (which is glorious in the sight of God and his Angels, and in it selfe most honourable) is had in greatest contempt of all callings. For now the earth is full of ranke Atheists, and mocke-Gods: which scoffe at the Gospell, and bleare out their tongues at all Religion. These kinde of fellowes neuer dissemble for the matter. They make no shew at all, they are no hypocrits, they hide not their sins, but declare them openly like Sodome. They care not if they neuer come to the Church: they are too full of it. They liue like brute beasts. They thinke the Scriptures are but fables. They raile at the Ministers and Preachers. They make flat opposition against them, and are notorious mockers and past-graces.

Theol. Of such the Apostle S. Peter foretold, *Pet. 3. 3.* that in the last daies should come mockers, and such as would liue after their owne lusts, &c.

aluis. Of such, a godly writer saith: *Verbum Dei securè contemnitur: promissiones inanes esse creduntur, mina pro fabulis habentur.* That is, the word of God is carelesly contemned, his promises are counted

counted vaine, and his threatnings fables. Of
such the Poet sayth:

*Hec vivunt homines, tanquam mors nulla sequatur;
Aut velint infernus fabula vana foret.*

Alas, men live, as they should never die:

Or as though all speech of hell were a starke lie.

Now is also the time, wherein the world
swarmeth with papists and atheists: and most
men live as if there were no God. For now is
religion hated, true godlinesse despised, & scall
abhorred, sincerity scoffed at, uprightness loat-
hed, preachers contemned, professors disdain-
ed, & almost all good men had in derision. For

now we may iustly complaine with the Pro-
phet: Iudgement is turned backward, and iu-
stice standeth farre off. Truth is fallen in the
streets, and equitie can not enter. Yea, truth
faileth: and he that refraineth from euill, maketh
himselfe a pray. The Prophet Micha bewaileth
the times, saying: The good man is perished
out of the earth, and there is none righteous
among men. They all lie in wait for blood:
everie man hunteth his neighbour with a net.

Esa. 59. r.

Mic. 7. 2.

The Prophet Ieremie complaineth of the same
euill in his time; namely, that the people were
come to be past shame in sinning. Were they
ashamed (saith he) when they had committed
abomination? Nay, they were not ashamed,
neither could they haue any shame. This is a

Ier. 8. 12

liuely picture and a verie counterpane of our time. For now we haue put on a brow of brasse: we are become impudent in sinne. We can not blush: we can not be ashamed. We are almost past shame, and past grace. O Lord what will this geere grow to in the end!

Phila. We may iustly feare some great iudgement of God to be neere to vs: yea euen to hang ouer our heads. For the Lord will neuer leaue the contempt of his Gospell and his ministerie vnpunished.

Theol. You haue spoken a trueth. And wee haue heard befoze how the olde world was plagued for it. And wee reade how grievously the Jewes were afflicted by the Romans for this sin: as our Lord Iesus did plainly fozetell. We read also, that after the Lord had broached the Gospell himselie, and spread it abroad by his Apostles, conquering the world thereby (which thing was signified by the white horse, his rider, his bow and his crowne) and yet shortly after, saw that the same began to be contemned in the world and made light of; then he did in most fearefull manner plague the earth with warres, blood-sheddings, tumults, dearth, famine, and pestilence: which all are signified by the red horse, the black horse, and the pale horse, which did appeare at the opening of the second, third, and fourth seale. So likewise vndoubted-

ly, God will severely punish all iniuries, wrongs, and contempts, done to his faithfull embassadours; as appeareth Apoc. 11. 5. where it is set downe, that if any would hurt the two witnesses with their two olives, and two candlestickes, (whereby is signified the faithfull Preachers of the Gospell, with all their spirituall treasures and heavenly light) fire should proceed out of their mouthes, and deuoure their aduersaries. That is, the fire of Gods wrath should consume all that has oppressed them, either by meckes, flouts, railings, slanders, imprisonment, or any other kinde of indignity. Of this we haue a plaine example or two, in the Scripture. First, we read how fire came downe from Heauen, and consumed the contemptuous captaine and his fiftie, at the threatning and calling for of Eliah. Secondly, how two beares came out of the Forrest, and tare in peeces two & fortie yonkers, which mocked Eliah the Prophet of God, calling him bald-head, bald-pate. So then by these examples it is manifest, that howsoever the Lord may winke at these things for a time, and make as though hee saw them not; yet the time will come, when hee will raine fire and brimstone vpon all the scoffers of his faithfull Ministers, and contemners of his Gospell. All this is plainly declared in the first Chapter of the Proverbes of Salomon: where

2. King.

10.

2. King.

23.

.I.24.

is shewed how the wisdom of God, euen Iesus Christ the highest wisdom, doth cry aloud all abroad in the world, and manifest himselfe in the open streets: but yet is contemned of wicked worldlings and scoffing foles. Therefore saith Christ: Because I haue called, and yee refused, I haue stretched out my hand, but none would regard: yee haue hated knowledge, and despised all my counsell; therefore I will laugh at your destruction, and mocke when your feare commeth vpon you like sudden desolation, and your destruction like a whirle-winde. Then shall they call vpon mee, but I will not answer; they shall seeke me early, but they shall not finde me. Where then wee see is terrible wrath and vengeance threatned from heauen, against all prophane contemners of Christ and his everlasting Gospell, or any the faithfull publishers and proclaimers thereof. Behold therefore, ye despisers, and wonder: consider well what will become of you in the end. Doe not thinke, that the most iust God will alwayes put it vp at your hands, that ye should so manifestly contemne both his Word and the most zealous Preachers and Professors thereof. No, no: assure your selues he will be euen with you at last. He will smite you both fidelings and ouerthwart: he will dog you and pursue you with his iudgements, and neuer leaue following the chase

chase with you, till he haue destroyed you, and consumed you from off the face of the earth. For remember, I pray you, what he sayth in *Deut.* *Deut. 32*
 If I whet my glittering sword, and my hand *41.42.*
 take holde of iudgement, I will execute vengeance on mine enemies, and I will reward them that hate me: I will make mine arrowes drunke with blood, and my sword shall eat the flesh of mine aduersaries.

Phila. Truly Sir, you may iustly feare, that for our great contempt of the Gospell, and generall coldnesse both in the profession and practise thereof, God will take it from vs, and giue it to a people that will bring forth the fruit thereof.

Theol. Wee may well feare indeed, lest for our sins, especially our loathing of the heauenly Manna, the Lord remove our candle sticke, take away our silver trumpets, let vs no more heare the sweet bells of Aaron, cause all vision to faile, and our Sabbaths to cease, and bring upon vs that most grieuous and sore famine of not hearing the word of the Lord, spoken of by Amos the Prophet. Then shall all our Halcyon daies, *Amos 8.*
 and golden yeeres, be turned into weeping, mourning, and lamentation. God, for his infinite mercy sake, turne it away from vs.

Phila. Amen, Amen: and let vs all pray earnestly, night & day, that those fearfull iudgements

ments may according to Gods infinite mercies be held backe, which our sinnes doe continually crie for: and that his most glorious Gospell may be continued to vs and our posteritie, euen yet with greater successe.

Asune. No doubt, it is a very great sinne to despise the word of God: and I thinke there is none so bad that will doe it. For wee ought to loue Gods word: God forbid else. He that lo- ueth not Gods word, it is pitie he liueth.

Theol. These are but words of course: It is an easie matter to speake good words. And very many will say as you say: but both you and they, in your practise doe plainly shew that you make no reckening of it: you esteeme it no more than a dish clout. I thinke, if the matter were well tried, you haue scant a Bible in your house. But though you haue one, it is manifest that you seldome reade therein, with any care or conscience: and as seldome heare the Word preached. How else could you be so ignorant as you are?

Asune. I grant, that I and some others, are somewhat negligent in the hearing and reading of the word of God: but you cannot say therefore we doe contemne it.

Theol. Yes verily. Your continuall negligence and carelesnesse doth argue a plaine contempt. Sure it is, you haue no appetite nor stomacke

Stomacke to the holy word of God. You had rather do any thing, than either read or meditate in it: it is irksome vnto you: you read not two Chapters in a weeke. All holy exercises of religion are most bitter & tedious vnto you: they are as vineger to your teeth, and smoke to your eyes. The immoderate loue of this world, and of vanitie, hath taken away your appetite from all heauenly things. And whereas you shift it off with negligence, as though that would excuse you; the Apostle hits you home, when he saith: How shall we escape, if we neglect so great Heb. 2.3 saluation? Marke that he saith: if we neglect.

Antile. Belike you thinke men haue nothing else to doe, but read the Scriptures, and heare Sermons.

Theol. I do not say so. I do not say ye should do nothing else. For God doth allow you, with a good conscience, and in his feare, to follow the workes of your calling, as hath bene said before. But this I condemne in you, and many others; that you will giue no time to priuat prayers, reading & meditation in Gods word: neither morning nor euening, neither before your businesse nor after. And although you haue often vacant time enough, yet you will rather bestow it in vanitie, and idle prattling, and gossiping, than in any good exercise of Religion. Which doth plainly shew, that you nei-

ther delight in holy things : neither is there any true feare of God before your eyes.

Antil. I tell you plainly, wee must tend our businesse: we may go begge else; we cannot liue by the Scriptures. If wee follow Sermons we shall neuer thriue. What doe you thinke euery man is bound to read the Scriptures? Haue wee not our five wits? Doe we not know what wee haue to doe? You would make fooles of vs belike. But we are neither drunke nor mad.

Theol. What euery man (of what condition soeuer) is bound in conscience to heare and read the word of God, hath bene shewed, and proued in the beginning of our conference. But as for your five wits, they will not serue your turne in these matters: though you had fiftene wits. For all the wit, reason, and vnderstanding of naturall men, in Gods matters, is but blindness and more foolishnesse. The Apostle saith, that the wisdom of the most wise in this world, is not onely foolishnesse with God; but indeed very exanity against God. And againe, he saith, that the naturall man (with all his five wits) vnderstandeth not the things of the Spirit of God, because they are spiritually discerned. Most prudently to this point speaketh Elihu, saying: There is a spirit in man; but the inspiration of the Almighty giueth vnderstanding.

Antile.

Cor. 3

1. Cor. 8.7.

1. Cor. 2.

4.

Job 32.2.

Antile. I vnderstand not these Scriptures which you doe alleadge: they doe not sinke into my head.

Theol. I thinke so indeed. For the holy ghost saith: Wisedome is too high for a foole.

Pro. 24

Antile. What do you call me foole? I am no more foole than your selfe.

Theol. I cal you not foole: but I tel you what the Scripture saith; which calleth all men (though otherwise neuer so wise, politike, and learned) very foles: till they be truly lightened, and inwardly sanctified by the Spirit of God; as appeareth, *Tit. 3. 3.* Where the Apostle affirmeth, that both Titus and him selfe, befoze they receiued the illuminating Spirit of Gods grace, were very foles, without wit, and without all sense in Gods matters.

Phila. I pray you, good *M. Theologus*, let him alone; For he will neuer haue done cauiling. I see, he is a notable cauiller. Let vs therefore proceed to speake of the fift signe of Condemnation, which is swearing.

Theol. It may well indeed be called a signe of condemnation. For I thinke it more than a signe; it is indeed an euident demonstration of a Reprobate. For I neuer wist any man, truly fearing God in his heart, that was an vsuall and a common swearer.

Phila. I am flat of your minde for that. For it
can

cannot bee, that the true feare of God, and ordinarie swearing should dwell together in one man : sith swearing is a thing forbidden by flat statute. And God addeth a fore threat to his Law : that he will not hold him guiltlesse that taketh his name in vaine ; but will most sharplie and seuerely punish that man.

nt. 28. *Theol.* You say true. And God saith moreover, that if we doe not feare and dread his glorious and fearefull name Iehoua, he will make our plagues wonderfull. He saith also by his Prophet Malachie, that he will be a swift witness against swearers. The Prophet Zachary saith, that the flying booke of Gods curse and vengeance, shall enter into the house of the swearer, and he shall be cut off.

Therefore let all swearers take heed, & looke to themselves in time : for we see there is a rod in pisse, layd by in store for them.

Phila. These threatnings being so great and grievous, and that from the God of Heauen himselfe, a man would thinke should cause mens hearts to quake and tremble, and make them affraid to rap out such oathes as they do ; if they were not altogether hardned, past feeling, and past grace.

Theol. True indeed. But yet wee see, by lamentable experience, how men are giuen over both to sweare and forswear. For at this day there

there is no sinne moze common amongst vs than swearing : for many there be which can not speake tennie words , but one shall haue an oath. And numbers haue got such a wicked custome of swearing , that they can by no meanes leaue it : no moze than a Black-moore can change his skinne , or a Leopard his spots : For it is made naturall vnto them , through custome , and they haue got the habit of it. I doe verily thinke , if it were high Treason to sweare , yet some could not leaue swearing. And sure I am (as light as we make of it) that it is high Treason against the Crowne of heauen ; yea , it is a sinne immediately against God , euen against his owne person : and therefore he hath forbidden it in the First Table of his Law.

Phila. Questionlesse, this vice of swearing is of all other sinnes most rife in this Land. For you shall heare little boyes and children in the streetes , rap out oathes , in most fearefull maner. It would make a mans heart quake , to heare them. Wee may thinke , they haue sucked them out of their mothers breasts : but sure wee are , they haue learned them from the euill example of their parents. And now a dayes wee cannot almost talke with a man , but (in ordinarie speech) he will belke out one oath or another.

Theol.

Theol. I will tell you a strange thing, and with great grieve I speake it. I do verily thinke there are sworne in this land an hundred thousand oathes euerie day in the yere.

Phila. No doubt, Sir, you are within compass. For now almost so many men, so many oathes; excepting some few in comparison. Nay, I know diuers of mine owne experience, which if they may be kept in talke, will sweare euerie day in the yere an hundred oathes for their parts.

Theol. Oh what a lamentable thing is it! We may well take vp the olde complaint of the Prophet Ieremie, who sayth, that in his time
 r.23.20. The land did mourne, because of oathes. And we may well wonder, that the land sinketh not because of oathes. For, if God were not a God of infinite patience, how could he endure his most sacred and glorious name to be so manie thousand times blasphemed in one day? and that by such miserable wretches as wee be.

Phila. We may indeed admire and woonder at the patience and long suffering of God, that hee spareth vs so long, and giueth vs so large a time of repentance. But sure it is that the Prophet sayth; That, howsoeuer the Lord is slow to anger, yet he is great in power, and will not surely cleere the wicked. Though he
 ch.1.3. may winke at their monstrous oathes for a time,

time, yet hee forgetteth them neuer a whit, but scoreth them vp, and registreth them in his booke of accounts: so as they stand in record against them. And when the great day of reckoning shall come, hee will set them all in order before them, and lay them to their charge.

Let not wicked swearers and blasphemers therefore thinke that they shall alwayes scape scotfree, because God letteth them alone for a while, and deferreth their punishment. For the longer God deferreth, the more terrible will his stroakes bee when they come. The longer an arrow is held in the bow, the stronger will bee the shot when it commeth forth. Though God haue leaden feet, and commeth slowly to execute wrath, yet hath hee an iron hand, and will strike deadly when hee commeth. Though God giueth the wicked security for a time (saith Iob) yet his eyes are fixed vpon all their wayes. Iob 24. And in another place he sayth: The wicked are^{23.} reserued vnto the day of destruction, and they^{Iob 21.} shall bee brought forth vnto the day of wrath.^{30.} So then, the holy man Iob plainly affirmeth, that the state and condition of all the rich and wealthie worldlings is as the condition of an Ox that is fatted vp against the day of slaughter. For in the same Chapter hee sayth: They^{Iob 21.} spend their dayes in wealth, and suddenly goe downe to hell. But now, I pray you, nominate the

the oathes which are so rife and common amongst vs.

Theol. There be fix oathes, which are (of all other) most rife and common, in euery mans mouth; and they be these:

By my Faith.

By my Troth.

By our Ladie.

By S. Marie.

By God.

As God shall iudge me.

For you can not lightly talke with a man, but he will flush out some of these in his ordinarie speech.

Asunc. Doe you count it so great a matter, for a man to sweare by his faith, or his troth?

Theol. Yes indeed do I. For our faith & our troth are the most precious iewels we haue. Shall we then lay them to gage for euery word we speake? It sheweth we are of small credit: nay, very bankrupts. For who but a bankrupt will lay the best iewel in his house to pledge for euery small trifles?

Asunc. I know a man that will neuer sweare, but by Cocke or Pie, or Mouse-foot. I hope you will not say they be oathes. For he is as honest a man as euer brake bread. You shall nor heare an oath come out of his mouth.

Theol.

ix com-
mon
oathes.

v

Theol. I do not thinke, he is so honest a man as you make him. For it is no small sinne to sweare by creatures. The Lord sayth by his Prophet Ieremie : They haue forsaken me, and Iere. 5. 7. sworne by them that are no gods. So then to sweare by creatures, is to forsake God : and I trow you will not say, hee is an honest man which forsaketh God.

Asune. I doe not belecue that to sweare by small things is a forsaking of God.

Theol. You, and such as you are, will beleue no more of the Word of God, than will stand with your fantasie. But whatsoeuer you beleue, or beleue not, the Word of God standeth sure : and no iote of it shall euer be proued false. But this I will say vnto you, because you think it so smal a matter to sweare by creatures, that the more base and vile the thing is which you sweare by, the greater is the oath ; because you ascribe that vnto a base creature, which is onely proper to God : namely, to know our hearts, and to be a discernner of secret things. For whatsoeuer a man sweareth by, he calleth it as a witnesse vnto his conscience, that hee speaketh the truth, and lie th not : which thing onely belongeth vnto God. And therefore in swearing by creatures, we doe robbe God of his honour. Therefore to sweare by the crosse of the money, or by bread, or a mouse foot, or the

the fire which they call Gods angel, or any such like, is a robbing of God of his honour, and an ascribing of that to the creature, which is proper only to the Creator.

Asune. What say you then to them which swear by the Masse, and by the Rood?

Theol. Their sinne is as great as the other. For it is an hainous thing to swear by idols: as S. Marie, our Ladie, by the Masse, by the Rood, &c. The Prophet Amos saith: They that
mos 8.4 swear by the sinne of Samaria, and that say: Thy God, O Dan, liueth: euen they shall fall, and neuer rise vp againe. To swear by the sin of Samaria, is to swear by idols: for Samaria was full of idols.

Moreover, the Lord threatneth by the Prophet
eph. 1.5 Zephanie, that he will cut off them that swear by the Lord, and by Malcham, or by their King. For the idolaters called their idoll; Molech, their King.

Asune. Seeing you condemne both swearing by creatures, and swearing by idols, what then must we swear by? You would haue vs swear by nothing, belike.

Theol. In our ordinary communication we must not swear at all, either by one thing or another: but (as our Lord teacheth vs) our communication must be, Yea, yea: Nay, nay. For
lat. 5. 37. whatsoeuer is more than these, commeth of euill.
And

And S. Iames saith : Before all things, my brethren, sweare not : neither by heauen, nor by earth, nor by any other oath : but let your Yea be Yea, and your Nay Nay, lest you fall into condemnation. Iam. 5. 1

Antil. It seemeth you are an Anabaptist. You condemne all swearing : you will haue no swearing at all.

Theol. Not so : for though I condemn swearing by creatures, swearing by idols, and vaine swearing : yet I doe allow of swearing before a Magistrate, and privately also, in matters of weight and importance, for the further bolting out of the truth.

This is warranted from Gods own mouth, where he saith : Thou shalt sweare, The Lord Ierem. 4 liueth, in truth, in iudgement, and in righteousness. And in these cases only the name of God is to be swozne by : as it is written : Thou shalt Deut. 10 feare the Lord thy God, and thou shalt serue him, and shalt cleaue vnto him, and shalt sweare by his name. 20:

Asune. May wee not sweare by God in our common talke?

Theol. At no hand. For that is to take the name of God in vaine : which you know is forbidden.

And one of the wise Heathen could say thus : When an oath is layed vpon thee, vndertake it

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for two causes: either to deliuer thy selfe from some grienous crime and accusation, or else to preferue thy friends from danger. So then that **Heathen man** in common talke, will not allow any oath, much lesse, to sweare by **God**. Another saith: Auoid an oath, though thou sweare trucly. So then we see vaine swearing condemned, euen by **Heathen**.

Asune. Yea, but for all that, we must sweare; men will not beleue vs else.

Theol. Neither yet will they beleue you any whit the more for your swearing. For it doth manifestly appeare, that thousands make no conscience at all of it. They make no more conscience of it, than of cracking of nuts: and therefore what wise man will beleue them, though they sweare neuer so much? But, if you would make conscience alwaies to speake the truth, from your heart, without any oathes at all, you should be better beleued of all honest and wise men, than otherwise with a thousand oathes.

Antile. It is the custome to sweare.

Theol. But a wicked and diuellish custome.

Antil. I hope, Sir, we may sweare, as long as we sweare truly, and sweare by nothing but that which is good.

Theol. It hath bene answered before, that in vaine matters you may not sweare at all.

Antil.

Antile. As long as we do no worse than that, I hope God will hold vs excused.

Theol. God will not hold you excused, when you breake his commandements, and continue so doing.

Antile. What say you then to them, that sweare wounds and bloud, and such like, in a brauery, thinking that it setteth out their speech very well?

Theol. Hell gapeth for them. And they shall know one day, what it is to blaspheme God.

Antil. What may wee thinke of such as sweare by Gods life, Gods soule, Gods body, Gods heart?

Theol. That their case is most wofull and dangerous; and I quake at the naming of them. They are most horrible, monstrous and outragious blasphemies: enough to make the stones in the street to cracke, and the clouds to fall vpon our heads. And we may thinke, that all the Diuels in Hell are in a readinesse, to carrie such blasphemous villaines headlong into that lake, which burneth with fire and brimstone, for euer.

Antil. Doe you finde in the Scriptures, that God will so seuerely punish swearers?

Theol. Yes verily. For besides that which hath bene spoken befoze, we haue diuers other examples: First of Senacherib, the King of

Ashur, who for his outrageous blasphemies against the God of heauen, was in most fearfull and tragicall maner slaine by his owne sonnes, in. 19. Adramelech and Sharezer; and that in the Temple, when he was worshipping his Idol God, Nisroch. And yet beholde a more fearefull example of Gods wꝛath against blasphemers.

in. 20. We reade, that an hundred thousand of the Aramites were slaine by the Israelites in one day for blaspheming of God: and seven and twenty thousand being left, and flying into the city of Aphek for refuge, were all slaine by the fall of an huge great wall. What should I here speake how the seven sonnes of Saul the king of Israel were hanged vp before the Lord in mount Gibeah, for the breach of the oath made to the Gibeonites long before: In these examples we may plainly see, that the iust God, even in this life, sometimes will be reuenged of blasphemers and oath-breakers. And therfore the very heathen in all ages haue bene very carefull for the performing of oathes; as Pharaoh King of Egypt willed Ioseph to go vp into the land of Canaan, to burie his father, according to his oath made to his father.

Sam. 21.

Phila. Me thinketh these so terrible and fearfull examples of Gods vengeance against swearers and blasphemers, should strike some terrour into

into the hearts of our blasphemers.

Theol. One would thinke so indeed, if any thing could doe it. But alas, they are so hardened in it, and in all other sinne, that nothing can moue them: except peraduenture there were a Law made, that euery swearer and blasphemer should hold his hand a quarter of an houre in boiling lead. This or some such like seuerer law, might peraduenture curbe them a little, and make them bite in their oaths. But otherwise they will neuer feare any thing, till they be in hell fire, when it will be too late to repent.

Phila. What may be the cause of this so often and great swearing? for surely it is no inherent and in-bred sinne in our nature, as some of the other sinnes be.

Theol. No verily. But these three I iudge to be the cause of it:

Custome.

Want of admonition.

Want of punishment.

Phila. What then are the remedies for it?

Theol. The remedies are these:

Disuse.

Prayer.

Friendly admonition.

Some sharpe Law.

Phila. Well Sir, now we haue heard enough

of swearing. I pray you proceed to the next signe of damnation, which is lying.

Theol. Swearing and lying be of very néere kindred. For he that is a common swearer, is for the most part a common lier also. For he that maketh no conscience of swearing, will make no conscience of lying. And as the Lord hateth the one, so also hee hateth the other. And as he punisheth the one, so he will punish the other. Therefore Salomon saith: Lying lips are an abomination vnto the Lord. *Saint Iohn* saith: Without shall bee dogges, enchanters, whoore-mongers, murtherers, and whosoever loucheth or maketh lies. Againe the same holy man of God saith: that liers shall haue their part and portion in the lake which burneth with fire and brimstone: which is the second death.

Phila. These Scriptures which you alleadge, doe manifestly declare that God abhorreth liers, and hath reserued great torments for them. Therefore the princely Prophet David saith, that hee would banish all liers out of his house. He that telleth lies (saith he) shall not remaine in my sight. A lying tongue is one of the sixe things which God doth hate, and his soule abhorre. Yet for all this, we see the lamentable experience, how many haue even taught their tongues to lie (as the Prophet saith) and there is no trueth in their lips. This vice is almost as common

common as swearing. For it is hard to finde a man that will speake the truth, the whole truth, and nothing but the truth from his heart, in simplicitie and plainnesse, at all times, in all places, and amongst all persons, without all glozing or dissembling, either for feare, gaine, flatterie, men-pleasing, hiding of faults, or any sinister respect whatloeuere. Where, I say, is this man to be found? I would faine see him. I would faine looke vpon such a man. It would doe my heart good to behold him. I would reioice to set mine eyes vpon such a man.

Theol. Such a man, as you speake of, is hardly to be found among the sonnes of men. They be blacke Swans in the earth, they be white crows: they be rare birds. For there be very few that will speake the truth from their heart: yet some such I hope there be. But for the most part, & amongst the greater sort, lying, dissembling, and fraud, doe beare all the sway. There is no truth, no honesty, no conscience, no simplicitie, no plaine dealing amongst men in these most corrupt times. Faith and truth are parted cleane away. And as the kingly Prophet saith: The faithfull are failed from among the children of men. They speake deceitfully euerie one with his neighbour; flattering with their lippes, and speake with a double heart. When now adayes studie the Art of lying, flattering,

ring, fawning, glosing and dissembling : they haue a heart and a heart. They haue honie in their mouth , and gall in their heart. Their tongues are as soft as butter and oile : but their hearts are full of bitternesse, poison and worm-wood. They are full of outward courtesie and ciuility, full of court holy water ; when there is no truth nor plainnesse in their inward affection. They will speake you faire , when they would cut your throats. They will shew you a good countenance , when they would eat your heart with garlick. In outward shew they will carrie themselves plausibly , when their hearts are full of venome & malice. This viperous brood doe but watch their times & opportunities, till they can get a man vpon the hip : and then they will sting him , & worke their malice vpon him. These fawning curs will not barke till they bite : they will lurke, and lie close, till they spie their vantage, and then they wil shew themselves in their kinde : then they will hoist a man , and turne him ouer the perke , if they can. These men are like the waters, which are most deepe , where they are most calme : like a dangerous rocke , hid vnder a calme sea ; or, as the Heathen say , like the Syrens song, which is the Sailers wrecke : like the Fowlers whistle , which is the birds death : like the hid bait , which is the fishes bane : like the War-
pies,

ptes, which haue virgins faces, and Vultures
 tallons; or like Hyena, which speaketh like a
 friend, and deuoureth like a foe; or, as the
 Scripture saith, like Ioab, the Captaine of the
 host, which spake kindly to Amasa an other
 Captaine, & kissed him, when presently he stabd
 him; or like vnto the Herodians and Pharisees
 seruants, which came to our Lord Jesus with
 many fawning insinuations, calling him good
 master, and telling him that he was the plaine
 truth, that he taught the way of God truely,
 hee regarded no mans person, and many good
 morrowes, and all this gaue, when as in be-
 ry dæd, their purpose was to intangle him in
 his words, and to entrap him that they might
 catch aduantage against him, & so cut his throat,
 & giue him pay with a hatchet. This it is which
 the wise man saith: A man that flattereth his
 neighbour, spreadeth a net for his feet. And a-
 gaine: As silver drosse, ouer laid vpon an ear-
 then pot: so are fawning lips, and an euill heart.
 And in another place hee saith: Hee that bea-
 reth hatred, will counterfeit with his lips: but
 hee laieth vp deceit in his heart. When hee
 shall shew his voice fauourably, trust him not.
 For there are seuen abominations in his heart.
 Hee will couer hatred by deceit: but his malice
 shall bee discovered in the congregation. In
 another place hee pronounceth a curse vpon
 on

2. Sam
 10.10.

Pro.29

Pro.26

23.

Pro.26

24.

p. 17.

upon all these hollow hearted hypocrites, and meale-mouthed flatterers. For saith he: Vnto him that blesseth his friend with a loud voice, betimes in the morning rising vp early, a curse shall be imputed.

Phila. You haue very well described the conditions of the men of this age, which haue faces, countenances, and tongues, but no hearts; which professe lying and dissembling; which say, he cannot lue, that cannot dissemble, which haue faire faces and false hearts, which haue forgotten, that plaine honestie is deepe policie.

Theol. The Hely Ghost, often in the Proverbs of Salomon calleth all vnregenerate men soles: or as it is in the Hebrew, men without hearts. Because they haue no heart to God, no heart to his word, no heart to his children, no heart to godlinesse, no heart to any thing that good is. They are without an honest heart, an vpright heart, a plaine heart. They are all in words, nothing in deeds. They promise mountaines, and performe mole-hilles. They will speake well of religion, and practise nothing. They wil giue faire words to their friends, and do iust nothing for them.

Phila. The world is ful of these masked counterfaits: and lying and dissembling did neuer more abound.

Theol. It is too true, that lying and dissembling

bling are most rife, and ouer-common vices amongst all sorts of men : but especially it doth ouerflow and superabound in shopkeepers and seruants. For both these make a trade and occupation of it, they can doe no other but lie. It cleaueth vnto them, as the naile to the dore.

Phila. I doe certainly know some shopkeepers, which (to vtter their bad wares, & to blind the eies of the simple) doe trade in lying all the day long, from Sun to Sun, from the opening of the shop & windows, to the shutting of the same. And what is their life (if customers come in apace) but swearing, lying, dissembling, & deceiuing? they will lie as fast as a dog will trot, as we say. It is wonder that their shops and all their wares doe not fire ouer their heads, for their so common, so leaud, & so abominable lying; and that against their owne knowledge, against their conscience, against God, against their neighbour, against heauen and earth, men and Angels.

Theol. True it is, wee may maruell at the long suffering of God in this behalfe. But this is to be noted, that God doth not immediately punish all notorious sinners in this life: but reserueth thousands to the iudgement of the great day. In this life he onely culleth out some few, whom hee smiteth for the example of others, that they might feare and tremble, and learne by other mens harmes to beware.

Therefore

Therefore, even in this life, we see before our eyes, some liers, some drunkards, some whoresmongers, some swearers, some misers of the world, some ruffians, and cut-throats, stricken downe, by the reuenging hand of God. But whereas God smiteth one of these in this life, he letteth an hundred escape. For if he should punish all offenders in this life, to what purpose should the iudgement to come serue? If he should punish none, then we would think there were no God, or that he were shut vp idle in heaven, and would doe neither good nor euill, nor once meddle in the matters of the earth: as some Epicures haue dreamed. Therefore, to auoid both these extremities, God in his heavenly wisdom hath thought good to mix with some, even in this world.

Phila. I am of this minde, that the goods which men get by swearing, lying, and deceit, will neuer prosper long.

Theol. You are not therein deceived. For God will blow vpon all such kinde of euill gotten goods, and they shall put it in a bottomlesse purse, as the Prophet saith, *Hag. 1. 6.* The holy Ghost, in the booke of the Proverbs, hath many excellent sayings to this effect: as chapter 13.

o. 13. 11 The riches of vanitie shall be diminished, but hee which laboureth with the hand, shall encrease them. Again: Hee that dealeth with a

o. 10. deccitfull

deceitfull hand shal become poore: but the hand of the diligent maketh rich. In another place he saith: The deceitfull man rosteeth not that which he hath caught in hunting. *That is, he shall not long enioy or taste the pray, which he hath gotten by fraud. For either one trouble or other will come vpon him, that he shall not be able to possesse, or take delight in the spoile. Therefore it is said; The bread of deceit is sweet to a man: but afterward his mouth shall be filled with grauell. That is, in the end the crafty person shall meet with many troubles. For either his conscience will vpbraid him and checke him, or vengeance will plague him, for his deceit. The feares, cares and sorowes, which he shall haue, shall be as it were so many sharpe stones, to set his teeth on edge, and to bere him. Wherefore in stead of meat, he shall feed on grauell; and in stead of wheat, on pebble stones. Small pleasure is taken in the end in goods ill gotten, or liuings vnlawfully come by. For the holy Ghost hath passed sentence vpon them, that they shall neuer prosper.*

Phila. It sometimes falleth out, that they prosper for a time: but as wee say, the third heire shall neuer enioy them. For God will curse them in our posteritie: and our childrens children shall feeble the smart of our sinnes. Therefore the holy man Iob saith: The of-spring of the

the wicked shall not be satisfied with bread. For
 27.14 out of doubt, God will blesse that only, which is
 got with a good conscience in the workes of our
 calling: and it shall remaine blessed to vs, and
 20.7. our posterity. Therefore the Spirit saith, The
 iust man that walketh in his vprightnesse is bles-
 sed, and blessed shall his children be after him.
 But God will not blesse, but curse that, which is
 got with an euill conscience: as swearing, lying,
 dissembling, deceiuing, &c.

Theol. Some ancient writers haue spoken
 very prudently to this point. For one saith: *In-
 iusta lucra breues habent voluptates: longos autem
 dolores.* That is, vniust gaine hath long sorrow,
 and short ioy. Another saith, *Eligas damnum,
 potius quam turpe lucrum: illud enim semel tantum
 te dolore afficiet; hoc vero semper.* That is, chouse
 losse, rather than filthy lucre. For the one will
 greue thee but once; the other, for euer. A third
 saith; *Melius est honeste pauperem esse, quam tur-
 piter diuitem. Hoc enim commiserationem, illud
 vero reprehensionem adfert.* It is better to be ho-
 nestly poore, than wickedly rich. For the one
 moueth pity, the other reproofe. One of the
 wise Heathen also saith; We may not wax rich
 vniustly; but liue of iust things, which hee cal-
 leth holy things.

Phila. Haue wee not examples in the Scrip-
 tures of such as haue beene punished for lying?

Theol.

Theol. Pres. For wee read how the Gibeonites for their lying and dissembling, were made drudges and slaues to the Israelites. Gehezi also the seruant of Elisha the Prophet, for his lying and couetousnesse together, was smitten with a most grieuous leprosis. Ananias and Sapphira his wife, for their lying and dissembling were stricken downe starke dead, by the immediate hand of God, at the rebuke of Peter. Ios. 9. 2.
2. King
Aa. 5. 5.

Zophar one of Iobs friends, speaking of these kind of men saith : They shall sucke the gall of Asps, & the Vipers tongue shall slay them. They shall flie from the iron weapons, and a bow of Steele shall strike them thorow. Iob 20.
16. 24.

Now then by all these examples wee may plainelie see, how greatly God abhorreth lying and dissembling.

Phila. Oh therefore that wee could follow the counsell of the Apostle, who saith : Lie not one to another : sith yee haue put off the old man, with his workes. And againe : Cast away lying, and speake euery one the trueth to his neighbour. The maner of speech which the Apostle vseth is verie forcible, implying this much : that wee should in a kinde of disdain or detestation, cast it away, and throw it from vs, as a filthy, stinking and beraied clout, hanging about a mans necke : which he doth suddenly snatch away, and hurleth into the fire : Col. 3. 9.
Eph. 4. 5.

fire: as being ashamed, that euer it should be seen or knowen. Would to God therefore that wee were come to such a detestation and loathing of lying, that we would euen spattle at it, and crie Fie vpon it, and all that vse it! Oh that we could hate it as the diuell, which is the father of it: and as hell fire, which is the reward of it! Oh that we were come but so far as the heathen man, who saith: I hate him as the gates of hell, who hath one thing in his tongue, and another in his heart!

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ad. 3.

Antil. Yet for all this, wee finde in the Scriptures, that euen some of the godly haue beene taken tardie in lying, and yet haue not sinned in so doing: as Abraham, Iacob, Rahab, the Midwives of Egypt: and therefore why may not we do so too?

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Th. I told you before, that you may not make the infirmities of Gods people, rules for you to liue by. And further I answer, that all these did offend in their lying. Some of them indeed, I grant, are commended for their loue to the church and charitable affections to Gods people, but none of them simply for lying: which is a thing condemned euen of the Heathen. For saith one of them; Lying doth corrupt the life of man: and euery wise and godly man doth hate lying.

Antil. But may we not lie, now and then, for a vantage?

Theol. No verily, neither is there any good vantage

vantage to be got that way. For when you haue made vp your accounts, all charges deducted, and all expenses defraied, your cleare gains will be very small. For by your wilfull and customarie lying, you gaine inward griefe, and lose true ioy: you gaine short pleasure, and lose perpetuall glory; you gaine hell, and lose heauen; you make the Diuell your friend, and God your enemy. Now then reckon your gaine.

Phila. I pray you let vs grow towards a conclusion of this point: and shew vs briefly the chiefe causes of lying.

Theol. The chiefe causes of lying are these:

Custom.

Feare.

Couetousnesse.

The Diuell.

Phila. What be the remedies?

Theol. The remedies be these:

Disuse.

Godly boldnesse.

Contentation.

Carnest praier.

Phila. You haue spoken enough of this vice to cause all such to abhorre it and forsake it, as haue any droppe of grace, or sparke of Gods feare in them: but as for them that are filthie, let them bee more filthie. Now I pray you speake your iudgement of the seuenth

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signe

signe of condemnation : which is drunkennesse.

- Theol.* It is so brutish and beastlie a sin, that a man would think, it should not need to be spoken against : but that all reasonable men should euen abhorre it, and quake to thinke of it. For it is a most swinish thing : it maketh of a man a beast : it taketh away the heart of a man from all goodnesse, as witnesseth the Prophet Hosea,
6. 4. 11. saying : Whoredome, wine and new wine, take away their heart. For, what heart, what stomacke, what appetite can whozemongers and drunkards haue to any thing that is good : either to heare or read the word of God, or to pray or to meditate in the same : Alas, they are farre from it, farre from God, and farre from all grace and goodnesse. Therfore the Prophet Joel saith :
1. 5. Awake yee drunkards : weepe and howle yee drinkers of wine. Pea, the mighty God of Heauen doth pronounce a wo against them, saying :
1. 5. 11. Wo vnto them that rise vp early to follow drunkennesse : and to them that continue vntill night, till the wine do enflame them. Our Lord Iesus himselfe giueth vs a caueat to take heed of it.
22. 24. Take heed, saith he, that your hearts be not overcome with surfetting and drunkennesse, and the cares of this life : and so that day come vpon you vnawares. Thus you heare how both Christ himselfe, and sundry of the Prophets, doe thunder down from heauen against this grosse beastliness,

linesse, which now aboundeth and raigneth amongst the sonnes of men.

Phila. True indeed. But yet almost nothing will make men leaue it : for it is a most rife and over-common vice. We see many, that think themselves some bodies (and as we say, no small fools) which yet will be overtaken with it : and thereby lose all their credit and reputation with all wise men: yea, do prooue themselves to be but swine, and brut beasts, as the holy ghost auoucheth, saying: Wine is a mocker, and strong drinke is raging: Pro. 23. Whosoever is deceiued therein is not wise.

Theol. The wise King in the same booke doth most notably and fully describe vnto vs the inconueniences and mischiefes, which doe accompany drunkennesse, and follow drunkards at the heeles. To whom (saith he) is wo? to whom Pro. 23 is alas? to whom is strife? to whom is babbling? 29. to whom are wounds without cause? to whom is the rednesse of the eyes? Euen to them, that carry long at the wine: to them that go and seeke out mixt wine. In the same Chapter, he saith: Be not of the number of them, which are bibbers Pro. 23 of wine, or of them which glut themselves with 19. flesh: for the drinker and the feaster shall become poore: and the sleeper shall bee cloathed with rags. Moreover he saith: Their eyes shall be- Pro. 23 hold strange women: and that they shall be like him that lieth in the midst of the Sea, and sleepeth

sleepeth in the top of the Mast. In all these speeches, the holy Ghost doth, in most lively manner, describe vnto vs the properties of drunkards: euen their staggering, their reeling, their snoring, their senselesse sensuality. Behold then what be the cursed fruits and euents of drunkennesse. Euen these which follow: wee, alas, griefe, misery, beggery, pouerty, shame, lusts, strife, babling, brawling, fighting, quarrelling, sursetting, sicknesse, diseases, swinish sleeping, security and sensuality. So then I conclude, that drunkennesse is a vice more beseming an hog, than any reasonable man. And as one saith, It is the Metropolitane City of all the Province of vices.

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inth.

Well therefore saith the Heathen Writer: When the wine is in, a man is as a running coach without a Coach-man.

Phila. Let vs heare what executions haue beene done vpon drunkards in former ages, that now men may learne to take heed by their examples.

Sam.
28.
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16.
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Theol. Ammon, one of Dauids vngacious children, being drunke, was slaine by his brother Absalon. Benhadad, King of Syria, being drunke, was discomfited by Ahab, King of Israel, Elah King of Israel, being drunke, was slaine by Zimri his seruant, and captaine of his Chariots: who also succeeded him in the Kingdome,

dome. Lot, being drunke, committed incest with his owne daughters : and therefore was punished in his posteritie. Thus wee see what executions haue bene done, euen vpon kings, for this kinde of sinne. Therefore let men learne once at last, to shun vice, and embrace vertue : and as the Apostle saith, to make an end of their saluation in feare and trembling. For all our shifts and starting holes wil serue vs to no purpose in the end : but when wee haue fished hither and thither, neuer so much, yet at the last we must be faine to be shut vp in Gods wrath.

Antile. What I pray you, do you make it so great a matter if a man be a little ouertaken with drinke now and then? There is no man but hee hath his faults : and the best of vs all may be amended. If neighbours meet together now and then at the Ale-house, and play a game at Maw for a pot of Ale, meaning no hurt : I take it to be good fellowship, and a good meanes to increase loue amongst neighbours : and not so hainous a thing as you make it.

Theol. I see you would faine make faire weather of it; and smooth ouer the matter with sweet words : as though there were no such great euill in it. But howsoeuer you mince it, and blanch it ouer, yet the Apostle saith flatly, That drunkards shall not inherit the kingdome of God. I thinke this one sentence is enough

Gen. 19
37.

1. Cor.

to amaze and strike thorough the hearts of all drunkards in the world : For it is as much in effect, as if the Apostle had said : All drunkards are notorious Reprobates and hell-hounds, branded of Satan, and devoted to perpetual destruction and damnation.

But you say you meane no hurt. I answer, whatsoever you meane, your actions are naught, and your fellowship as bad. For what good meaning can you haue, or what good fellowship call you it, for poore labouring men, artificers, and suchlike, to sit idely all the day long in Tauerne and Ale houses, mispending their time and their money in gaming, rioting, swearing, staring, swilling, bezzeling, bibbing, brawling and bragging? There is no true fellowship in it : it is mere impietie : if wee may call it impietie, for poore men to liue idely, dissolutely, neglecting their callings, while their poore wiues and children sit crying at home for bread, being ready to starue, to beg, or to steale. I pray you speake your conscience, what good fellowship is there in this?

Antile. Yet for all that, there be some which abstaine from Ale houses, and yet are as bad as any other. For they will backe-bite and slander their neighbours : they will doe them a shrewd turne, as soone as any other : they are enuious, they censure vs, and disdain our com-

company. Yet wee thinke our selues as good as they, for all their shews of holinesse.

Theol. You speake more than you know, or can iustifie, against some better than your selfe. But if it were so, you should but iustifie one sin by another, a lesser by a greater : which is to no purpose.

Antile. Will you then condemne all good fellowship?

Theol. No, no : I doe greatly allow godly and Christian fellowship : and acknowledge it to be one of the chiefeest comforts wee haue in the world. I know wee are commanded to loue brotherly fellowship. But as for your pot-
companionship, I hate it, and abhorre it. 1. Pet.
For it is written : Hee that followeth the
Idle, shall be filled with pouertie. And againe:
Hee that keepeth companie with banquetters,
shameth his father. And in another place : Hee
that loueth pastime, shall be a poore man : and
hee that loueth Wine and Oile, shall not be
rich. Pro. 2.
Pro. 2.
Pro. 2.
Pro. 2.
27.

Phila. Good *M. Theologus*, talke no more with him : but let vs draw neere vnto the winde-
vp of this matter : and tell vs in a word, which
be the chiefe causes of Drunkenesse.

Theol. The causes are these :

All companie.

Ale-houses.

Cause
of dru-
kenne

Idlenesse.

A wicked humoꝝ.

Phila. Which be the true remedies?

Theol. The remedies are these:

Avoiding of ill companie.

Shunning of Ale-houses.

Labour in our callings.

A good course of life.

Phila. Well sir, you haue waded far enough in this point: Let vs now come to the eight signe of condemnation: which is idlenesse.

Theol. Concerning idlenesse, this I say briefly: that it is the mother of all vice, and the stepdame of all vertue: yea, it is the very bel-
dame of all enormities: It is the mother of
whoredome, the mother of pride, the mother of
theft, the mother of drunkennesse, the mother
of ignorance, the mother of erroꝝ, the mother of
pouerty, the mother of flandering and back-bi-
ting, prating, and gossiping, brawling, scold-
ing, quarrelling: and what not? Idlenes was
one of the principall sinnes of Sodome, as the
ch.16. *Propht Ezechiel testifieth, saying: Pride, ful-
nesse of bread, and abundance of idlenesse was
in her, and in her daughters. Salomon is very
plentifull in this matter: For saith he, the slug-
gard lusterh and hath nought. And againe:
The sluggard is wiser in his owne conceit, than
seuen men that can giue a sensible reason. What
is:*

medies
drun-
nesse.

ch.16.

.13.4.

.16.16

is : hee taketh himselfe the wisest of many , be-
 cause hee spareth his bodie , when others take
 paines : hee saith, Yet a little sleepe, yet a little Prou.
 slumber, yet a little folding of the hands : and 33.
 his pouertie commeth like a traeller : that is,
 vnawares : and his necessitie like an armed
 man : that is, strongly. Then hee foldeth his Eccl.
 hands together, and eateth his owne flesh. For
 he hideth his hand in his bosome : and it weari- Pro. 26
 eth him to put it to his mouth againe. 15.

An another place the holy Ghost saith : The
 slothfull man will not plough because of winter :
 Therefore he shall begge in summer , and haue
 nothing.

Againe : The slothfull man is brother to him Pro. 26
 that is a great waster.

Moreouer it is said, that the sluggard turneth Pro. 26
 himselfe vpon his bed, as the doore doth vpon 14.
 the hinges.

That is, hee keepeth his bed, as if he were fa-
 stened to it.

And, because the Spirit will abound in this
 point , it is further written of the slothfull man,
 that hee saith, An huge Lion is in the way : I Pro. 26
 shall be slaine in the streetes. That is, when a 11.
 ny good matter is in hand (as preaching, pray-
 ing, reading, giuing to the poore, &c.) then hee
 draweth backe , hee shrinketh into the shell, hee
 findeth one let or other, one excuse or other.
 Then

Then profit, and pleasure, businesse, and idlenesse, matters at home, and matters abroad, company, and a thousand occasions wil lie in his way, as so many Lions, to let and hinder him. So then we see how liuely and plentifully the holy Scriptures doe paint out the lazy lubbers of this world, and sons of idlenesse: which are as hardly drawen to any good thing, as a Beare to the stake. As for the duties of Religion, they goe as liuely and as cheerefull about them, as a thiefe goeth by the ladder to be executed for his theft.

Phila. I doe plainly see, that this sinne of Idlenesse is a very grosse euill, and the root of many vices: yet for all that, there be a great number which thinke they were borne to liue idly; as many yoong Gentlemen, and such like: which imagine, they came into the world for no other purpose, but to hunt and hawke, card and dice, riot and reuell, and to spend their daies in pleasure and vanitie. Againe, there be many lazy lozels, and luskish youths, both in Townes and Villages, which doe nothing all the day long, but walke in the streets, sit vpon the stalles, and frequent Tauerns and Alehouses. Many rich Citizens, especially women, doe ordinarily lie in bed till nine of the clocke, and then forsooth rise and make themselves ready to goe to dinner. And after they haue

haue well dined, they spend the rest of the day, and a good part of the night also, in playing, prating, babbling, cackling, prating and gossiping. Fie of this idle life. Many prophane seruing men also doe falsely suppose, that they were borne onely to game, riot, sweare, whore, ruffle it, and roist it out, and to spend their time in meere idlenesse. But of all these well said the Heathen Philosopher : *Illi pariter indignantur & Aristodij & homines, quisquis otiosus* : Both God and man doe hate the idle person.

Theol. It is a lamentable thing to see so many men and women liue so idly, and so vnprofitably as they doe. For alas, there be too many, which follow no honest calling, liue to no vse, no bodie is the better for them. They doe no good, neither to the Church or Commonwealth. They are like drone Bees : they are vnprofitable burthens of the earth. God hath no vse of them, the Church no good, the Commonwealth no benefit, their neighbours no profit, the poore no reliefe. They imagine they came into the world to doe nothing but eat, and drinke, and sleepe, and rise vp to play. They thinke they should spend their time in dicing and dauncing, in whoredome and brauery, in gluttonie and belly-cheere, in masting themselves, like hogs of Epicurus heard : in pampering their paunches, and cram-

15. cramming their bellies : in fattening themselves
 like Boares in a Franke, till they be well
 21. 21. brawn'd : and (as Iob saith) till their bones
 runne full of marrow, their faces strowt with
 fatnesse, and they haue collops in their flanke.
 Oh, what a beastlie life is this ! Fie vpon it, fie
 vpon it. It is moze meet for Epicures, than
 Christians : for swine, than for men : for Sarda-
 napalus and Heliogabalus, and such like bellie
 gods, than for the professors of the Gospel. But
 21. of all such Iob saith enough : They spend their
 daies in pleasure : and suddenly goe downe to
 hell.

Phila. But may it not be allowed vnto Lords
 and Ladies, Gentlemen and Gentlewomen, and
 other great ones, to liue idly, sith they haue
 wherewithall to maintaine it ?

Theol. God doth allow none to liue idly :
 but all, great and small, are to be employed one
 way or other : either for the benefit of the
 Church, or Common-wealth : or for the good go-
 uernment of their owne households, or for the
 good of towne and parishes, and those amongst
 whom they doe conuerse : or for the succour and
 reliefe of the poore : or for the furtherance of the
 Gospel, and the maintaining of the Ministry :
 or for one good vse or other. To these ends, our
 wits, our learning, our reading, our skill, our
 policie, our wealth, our health, our wisdom,

and

and authoritie, are to bee referred: knowing this, that one day, we shall come to giue an account of our Baile-wicke, and to be reckened withall, for the employment of our Talents. For this cause Iob saith: that, man is borne to Iob 5.9
trauell, as the sparkes flie vpward. And God hath laid this vpon Adam, and all his posterity: In the sweate of thy browes, thou shalt eat thy Gen. 3.
bread. Some doe set downe foure causes, why euery man should labour diligently in his calling:

First, to beare the yoke laid vpon all mankinde, by the Lord.

Secondly, to get the necessaries of this life.

Thirdly, to liue vnto the profit of humane society.

Lastly, to auoid euill thoughts and actions.

Saint Paul findeth great fault with some in the Church of Thessalonica, because they walked inordinately, that is, idly, and out of a lawfull calling: and therefore concluded, that such as would not labour, should not eat. So then we doe plainly see, that God alloweth idlenesse in none. For when we are idle (as hath bene shewed before) we lie open to the diuell & his temptations: and he getteth within vs and preuaileth against vs. While David carried idly
at

at home in the beginning of the yære, when Kings vsed to goe forth to the battell, he was soone ouertaken with those two foule finnes of adultery and man-slaughter. So long as Sampson warred with the Philistims, he could neuer be taken or ouercome: but after he gaue himself to idlenesse and pleasure, he was onely committed fornication with the strumpet Dalilah, but also was taken of his enemies, and his eies miserably pulled out. These examples doe shew, what a dangerous sinne idlenesse is. Therefore the Holy Ghost sends vs to schoule, to the little creature, the Ant, to learne of her both to auoid idlenesse, and also to vse wisdom and prouidence in our actions. Go to the Pismire, O sluggard, behold her waies, and bee wise: For shee, hauing no guide, taske-master, nor ruler, prepareth her meat in the summer, and gathereth her food in haruest. And in good sooth it is wonderfull to obserue, what indefinent paines and vnwearied labour, this silly creature taketh in Summer, that she may bee well prouided for against Winter. Let vs therefore learne wisdom from her example: and let vs set before our eies the looking-glasse of all creatures. Let vs consider how the birds flie, the fishes swim, the wormes creepe, the heauens turne, the elements moue, the sea ebbeth and floweth vncessantly: yea, the earth it selfe, which is the
most

most heauy and vnweldy creature of all other, yet neuer ceaseth his working, bzinging forth his burden in summer, and labouring inwardly all the Winter, in concocting and digesting his nourishment for the next spring. Thus we see, how all creatures are diligently and painfully exercised in their kindes. And therefore it is a great shame for vs to liue idely, careleslie, and dissolutely. Let vs therefore learne (once at last) to flie sloth, and euery one to liue faithfully, diligently, and industriously in our severall callings. So shall we both keepe Satan at the stauess end, and also much sinne out of our soules: which otherwise idlenesse will force in vpon vs.

Phila. I must needs confesse, that idlenesse is a grosse vice in whomsoever it is found. But specially, in my iudgement, it is most odious in Magistrates and Ministers.

Theol. That is so in truth. For they ought to be the guides, gouernours, shepheards, and watchmen ouer the people of God. And therefore for them to neglect their duties and charges, is a most horrible thing, sith it concerneth the hurt of many. Therefore well said the Heathen Poet: A Magistrate or a Minister, may not be lazie and slothful, to whom the nursing of the people is giuen in charge, and of whom many things are to be cared for.

Homer
Iliad. 2.

What

What a lamentable thing therefore is it, when Magistrates are prophane, irreligious, Popish, vicious, and negligent in the duties of their calling? And how much more lamentable is it, when Ministers neglect their studies, slacke preaching and praier, and giue vp themselves, some to couetousnesse, some to pride, some to husbandrie, some to other worldly affaires, and some to spend their time idelie in Taverns, Ale-houses, gaming, rioting, and leaud company? Would to God therefore that both these kinde of publike persons would cast off idlenesse and sloth, and with diligence, faithfulnessse, care and conscience, performe the duties of their places. For it is an excellent thing for any to be a good man in his place: As a good Magistrate, that ruleth well, that gouerneth wisely, which fauoureth good men and good causes, and defendeth them: which also setteth himselfe against bad men and bad causes, and punisheth them sharply and severely: which moreouer maintaineth vertue, euen of a very loue he beareth vnto it in his heart: and punisheth vice of a very zeale and hatred against it: and not for his credit only or to please some, or because he must needs doe it, and can doe no lesse, or for any such sinister respect: but euen of a loue to God, a care of his glory, a conscience of duty, and a feruent zeale against sinne.

sinne. So likewise, it is a notable thing for a Minister to be a good man in his place: to be studious in the Law of God, diligent and painfull in preaching: and that of a loue to God, a zeale of his glory, deepe pity and compassion toward the soules of the people, seeking by all meanes possible to winne them vnto God, carrying himselfe in all his actions amongst them, wisely, religiously, vnb lameably, and inoffensiue ly.

So againe, it is a worthy thing to be a good rich man, which doth much good with his riches, which keepeth a good house, relieueth the poore, ministreth to the necessity of the Saints, and giueth cheerefully, and with discretion, where need is.

So also it is a commendable thing to be a good neighbour, or a good Townes-man, by whom a man may liue quietly, peaceably, ioyfully, and comfortably.

And lastly, to be a good poore man: that is, humble, lowly, dutifull, painefull, ready to helpe, and ready to please. Oh, I say, this is a most excellent and glorious thing, when euery man keepeth his standing, his range and his ranke: when all men with care and conscience performe the duties of their places: when the husband doth the duty of an husband, and the wife of a wife: when the father doth the duty

of a Father, and the child of a child: when the Master doth the duty of a Master, and the servant of a servant: when every man setteth God before his eyes, in doing those things which especially belong vnto him. For herein consisteth the honour of God, the glory of the Prince, the crowne of the Church, the fortresse of the Common-wealth, the safety of Cities, the strength of kingdomes, and the very preservation of all things.

Antil. You haue said well in some things. But yet I doe not see, but that rich men and women may liue idly; sith they haue enough, wherewithall to maintaine it. For may not a man doe with his owne what he list?

Theol. No verily. For you may not take your owne knife, and cut your owne throat with it: neither may you take your owne are, and kill your owne childe with it. Therefore that reason is naught. Albeit therefore wealthy men & women haue great plenty of all things, so as they need not to labour: yet let them bee profitably imployed some other way. Let them exercise themselues in one good thing or other. If they can finde nothing to doe, let them giue themselues much to priuate prayers, and reading of the Scriptures, that they may be able to instruct and exhort others. Or else let Ladies and Gentlewomen doe, as that good woman Dorcas

Dorcas did : that is, buie cloth, cut it out, worke it, sew it, make shirts, smockes, coats, and garments, and giue them to the poore, when they haue so done. For it is said of Dorcas, Acts that shee was a woman full of good workes 36. 39 and almes-deeds, which shee did. She was a mercifull and tender hearted woman, she was the poore mans friend, she clothed the poore and naked, shee knew it was a sacrifice acceptable to G D D. Oh, that the wealthy women of our land would follow the example of Dorcas ! But alas, these daies bring forth few Dorcasses.

Phila. As you haue shewed vs the causes of the former euils : so now, I pray you, shew the causes of this also.

Theol. The causes of Idlenesse are :

Euill examples.

Bad education.

Living out of calling.

Causes
idlenesse

Phila. Shew vs also the remedies.

Theol. The remedies are :

Good education.

Labour in youth.

Good examples.

Diligence in a lawfull calling.

Remedies
against
idlenesse

Phila. Now then let vs come to the last signe

of condemnation, which is oppression. And I beseech you, good Sir, speake your mind of it, out of the Scriptures.

Theol. It is so infinite a matter, that I know not where to begin, or where to make an end of it. It is a bottomlesse sinke of most grievous enormities. I shall enter into a Labyrinth, where I shall not know how to get out againe. But sith you are desirous to heare something of it, this I say: that it is a most cruell monster, a bloody vice, a most ugly and hideous fiend of hell. The Scriptures in very many places, do crie out vpon it, arraighning it, adiudging it, and condemning it downe to Hell. They doe also thunder and lighten vpon all those, which are stained and corrupted with this vice: calling them by such names and giuing them such titles as are taken from the effects of this sinne, and most fit for oppressours: as namely, that they grinde the faces of the poore: that they plucke off their skinnies from them, and their flesh from their bones: that they eat them vp, as they eat bread. These are they, which strue to deuoure all (like sauage beasts) and to get the whole earth into their hands, either by hooke or by crooke, by right or by wrong, by oppression, fraud, and violence. These Caterpillers and Cormorants of the earth, are like vnto the Whale-fish, which swalloweth vp
quicke

1.3.15.

nos 8.6

c.3.2.

al.14.4.

quicke other little fishes. They are like the Lion, that deuoureth other beasts. They are like the Falcon, which seizeth, plumeth, and praieth vpon other fowles. These greedie Wolves deuoure all, and swallow vp the poore of the Land. Therfore the Prophets of God do thunder out many great woes against them.

First, the Prophet Esay saith: Wo vnto them Esay 5.
that ioine house to house, and field to field, till there be no place for the poore to dwell in; that they may be placed by themselves, in the midst of the earth.

Secondly, the Prophet Ieremie saith: Woe Iere. 22
vnto him that buildeth his house by vnrighteousnesse, and his chambers without equitie. 13.

Thirdly, the Prophet Micah saith: Wo vnto Mic. 2. 2
them that couet fields, and take them by violence; and so oppresse a man and his house, euen a man and his heritage.

Fourthly, the Prophet Abacuc crieth out, Abac. 2
saying: Woe vnto him that buildeth a Towne 12.
with blood, and erecteth a Citie by iniquitie. S. James also most terribly threatneth these kinde
of men, saying: Goe to now you rich men, Ia. 5. 1. 2
weepe and howle for your miseries that shall come vpon you. Your gold and siluer is cankered: and the rust of them shall be a witnesse against you, and shall eat your flesh, as it were fire.

Lastly, S. Paul saith flatly, that extortioners
 Cor. 6. shall not inherit the kingdome of God. Thus
 we see, how many feareful woes and threats
 are denounced from heauen against these pesti-
 lent cut-throats of the earth.

Phila. And all little enough. For they are
 steeped in their sinne, and the staine of it is so
 foked into them, as it will hardly euer be wa-
 shed out. True it is, that you said, that these cru-
 ell oppressing blood-suckers are the most perni-
 cious and pestilent vermine that creepe vpon
 the face of the earth; and yet I thinke there were
 neuer more of them, than in these daies. For now
 the wicked world is full of such as doe fundrie
 waies bite, pinch, and nip the poore, as wee see
 by euerie daies lamentable experience: but you
 can speake more of it than I. Therefore, I pray
 you, lay open the fundrie kindes of oppression,
 vsed in these daies.

Theo. There is oppression, by vsurie.

Oppression, by bribery.

Oppression, by racking of rents.

Oppression, by taking excessive fines.

Oppression, in bargaining.

Oppression, in letting of leases.

Oppression, in letting of houses.

Oppression, in letting of grounds.

Oppression, in binding poore men to unrea-
 sonable covenants.

Oppression,

the fun-
 dy kinds
 of oppres-
 sions.

Oppression, in thrusting poore men out of their houses.

Oppression, in hiring poore mens houses ouer their heads.

Oppression, in taking of fees.

Oppression, by Lawyers.

Oppression, by Church Officers.

Oppression, by engrossers.

Oppression, by forestallers.

Oppression of the Church.

Oppression of the Ministry.

Oppression of the poore.

Oppression of widows.

Oppression of Orphanes.

And thus wee see, how all swarmes with Oppressions: and nothing but Oppressions, Oppressions.

Phila. In truth, this is a most cruell and oppressing age, wherein we liue; yea, a very iron age. It seemeth, that the great ones minde nothing else, they are altogether set vpon oppression, they dote and dreame of it, they finde sweet in it, and therefore they are mad of it. As Salomon saith; Oppression maketh a wise man Eccl. 7. mad. It seemeth therefore, that this vice is of such marvellous force, that it can bereaue men of their wits, and make men starke mad of getting goods by hooke or by crooke, they care not how, nor from whom, so they haue it. Yet,

no doubt, the most wise God hath enacted many good lawes for the suppressing of this euill: and doth threaten the execution of them in his owne person: and especially his Law doth provide for the safetie of the poore, the fatherlesse, the widow and the stranger. But you *M. Theologus*, can repeat the statutes better than I, because you are a professed Diuine. Therefore, I pray you, let vs heare them from you.

Theol. In the 22. Chapter of Exodus, God made this law following: You shall not trouble any widow or fatherlesse childe: If thou vex or trouble such, and so hee call and crie vnto me, I will surely heare his crie. Then shall my wrath be kindled, and I will kill you with the sword, and your wiues shall be widowes, and your children fatherlesse. Againe he saith: *Ex. 22.* Thou shalt not oppresse an hired seruant, that is needy and poore, but thou shalt giue him his hire for his day: neither shall the Sunne goe downe vpon it (for hee is poore, and therewith sustaineth his life) lest hee crie against thee vnto the Lord, and it be sinne vnto thee. *Moreouer,* the Lord saith: Thou shalt do no iniurie to a stranger: for yee were strangers in the land of Egypt. And God himselfe threatneth that hee will be a swift witnesse against those which keepe backs the hirelings wages, and ber the widow, and the fatherlesse. The
Apostle

Apostle saith : Let no man oppresse or defraud his brother in any matters. For the Lord is an auenger of all such things. 1. Thel 4.6. Salomon also saith: If in a country thou seest the oppression of the poore, and the defrauding of iustice and iudgement, be not astonied at the matter: for hee that is higher than the highest regardeth: and there be higher than they: *Eccles. 5. 8.* All these holy statutes and lawes enacted and provided against oppressors, doe plainly shew what care the Lord hath for his poore, distressed, and desolate people.

Phila. But these oppressing hel-hounds are such as care for nothing. No Law of the Almighty can bridle them: nothing can feare them: nothing can restraine them: they haue made a couenant with Hell and Death. They are frozen in the dregs, they are past feeling. And as Iob saith: These are they that abhorre the light, they know not the waies thereof, neither continue in the pathes thereof. Iob 14 13. Their hearts are as hard as the Adamant. Nothing can mooue them: nothing can worke vpon them. There is great crying out euerie where of the stone in the reines, which indeed is a great torment to the bodie (but there is no complaining of the stone in the heart. I meane a stonie heart: which is the worst disease that possibly can fall into the soule of man) and yet

in these times it groweth verie rife. For mens hearts are as hard as brasse, and as the neather Millstone, as the Scripture speaketh. For many, especially of these vnmercifull and oppressing tyrants, say in their hearts; God will do neither good nor euill. Therefore they put the euill day far from them, and approach vnto the seat of iniquitie. They are at ease in Zion; they lie vpon beds of Iuory, and stretch themselves vpon their beds; and eat the lambs of the flocke, and the calves out of the stall. They sing to the sound of the vial; they inuent instruments of musicke, like Dauid. They drinke wine in bowles, and no man is sorie for the affliction of Ioseph; that is, the troubles of Gods people. The Prophet Esay also complaineth of these kinde of men, saying: They regard not the worke of the Lord, neither consider the work of his hands. And another Prophet saith: they say in their harts God hath forgotten: he hideth away his face, and will neuer see. They are so proud, that they seeke not for God. They thinke alwaies there is no God: his iudgements are far out of their sight. Their waies alwaies prosper: and therefore they say in their hearts, Tush, we shall neuer be mooued, nor come in danger.

Theol. You haue spoken very well touching the steelineffe and hardnes of these mens harts, who are so vnmercifull to their poore neighbors, that almost none can liue by them. They doe so
disturbe

disturbe & disquiet all things, that poore men can dwell in no rest by them. Therefore truly saith the wise king: A mightie man molesteth all, and both hireth the foole, and hireth those that passe by. But the poore man speaketh with praier: that is, by the way of entreatie and supplications. For the poore are afraid of them. They quake when they see them, as the beasts quake at the roaring of the Lion. Many poore Farmers, poore Husbandmen, poore Heards, poore Labourers, poore widowes, and hirlings doe quake and tremble, when these greedie wolues come abroad: And (as Iob speaketh) the poore of the earth hide themselves together. For (alas) in their hearts they cannot abide the sight of them: they had as lēue meet the diuell as meet them, for feare of one displeasure or another. For either they feare that they wil warne them out of their houses, or parley about more rent and straiter couenants, or begge away their best kine, or borrow their horses, or command their carts, or require a weeks worke of them, & neuer pay them for it, or a twelue moneths pasture for a couple of Geldings, or that they will make one quarrel or another vnto the, or one mischief or another. So that these poore soules cannot tel what to doe, nor which way to turne them, for feare of these cruel termagants. They are euen weary of their liues. For they haue

Pro. 18

Iob 24

haue no remedie for these things, but euen to beare it off with head and shoulders. Therfore they often wish they were out of the world, and that they were buried quicke. They say, if anie will knocke them on the head, they will forgiue him. A most pitious case! A lamentable hearing! These poore silly creatures are faine to drudge and moile all the yere long, in winter & summer, in frost and snow, in heat & cold, to provide their rents, that they may be able to pay their cruell Land-lord at his day: For else, how shall they be able to looke him in the face? Yet their rent is so rackt, that all that they can do is little enough to pay it. And when that is paid, (alas) the poore man, & his wife, & children haue little left to take to, or to maintaine themselves withall; they are faine to gnaw of a crust, to fare hardly, and go thinly clad. Sometimes they haue victuals, and sometimes none. The poore children cry for bread. Poore widowes also, & poore fatherlesse children are found weeping & mourning in their houses, and in their streets. So that

le. 4. 1 now we may with Salomon, turne and consider all the oppressions that are wrought vnder the Sun. Wee may behold the teares of the oppressed, and none comforteth them. For the mighty ones do wrong the weaker, euen as the stronger beasts do push and harme the feebler. These gripping oppressors doe pinch the poore euen to the quicke,

quicke. They plucke away from the fatherlesse and widowes, that little which they haue. If there be but a cow or a few sheepe left, they will haue them. If there bee a little commodity of house or land, oh what deuises they haue to wind it in, and to wring it away! These tyrants will goe as nigh, as the bed they lie vpon. They know well enough, the poore men are not able to wage law with them: and therefore they may doe what wrong they will, and shew what cruelty they list. Hence come the taxes of the oppressed, hence cometh the weeping and wailing of the poore. But alas (poore soules) they may well weepe to ease their hearts a little: but there is none to comfort them, remedy they can haue none. But yet assuredly the euerlasting God doth look vpon them, and will be reuenged. For the cries of the poore, the fatherlesse and the widowes, haue entred into the eares of the Lord of Hosts, who is an auenger of all such things: yea a strong reuenger, as Salomon saith: Enter Pro. 23
not into the field of the fatherlesse: for their 4. 10.
reuenger is strong. He himselfe will plead their cause against thee. And againe he saith: Robbe Pro. 23
not the poore, because hee is poore: neither tread downe the afflicted in the gate: for the Lord pleadeth their cause: and will spoile their soule that spoile them. We see then, that the most iust God will be reuenged on these vni-
mercifull

mercifull tyrants. We will not alwaies put by these wrongs and iniuries done to the poore.

In the eight chapter of the Prophet Amos, he sweareth by the excellencie of Iacob, that hee will neuer forget any of their works. And again, he saith by his Prophet Ieremy : Shall I not bee auenged on such a Nation as this ?

l. 21. Surely he will set his face against them to root them out of the earth. For indeed they are not worthy to crawle vpon the face of the earth, or to draw breath amongst the sonnes of men. It is written in the Booke of Psalmes ; that God will set their fellows opposite against them, as a Butte to shoot at : that he will put them apart : and the strings of his bow shall he make ready against their faces. We astonished at this, O ye heauens, and tremble, O thou earth. Heare this O ye cruell land-lords, vnmercifull oppressors, and blood-suckers of the earth. You may well be called blood-suckers: for you suck the blood of many poore men, women & children : you eat it, you drinke it, you haue it serued in at your sumptuous tables euery day, you swallow it by, and
o 24. s. liue by it. And (as Iob saith) The wildernes giueth you and your children food. That is, you liue by robbing and murdering. But woe, woe, vnto you that euer you were born. For the blood of the oppressed, which you haue eaten & drunken, shall one day crie for speedy vengeance, against

gainst you : as the blood of Abel cried against Cain. Their blood shall witnesse against you, in the day of iudgement; and the teares of many poore starued children, orphans, and widowes, shall crie out against you. Was the Lord reuenged of Achab, for his cruell and vniust dealing with poore Naboth; and shall he not be reuenged of you? Did the dogs lap the blood of Achab, and shall you escape? No, no : you shall not escape. The Lord will be a swift witnesse against you: as he saith in Malachie. Was the Lord angrie with the rich of his people, for oppressing the poore (so as the cry of the people & of their wiues, against their oppressors, was heard of the Almighty) and do you thinke you shall escape scot-free? doth not the like cause bring forth the like effect? the like sin, the like punishment? know therefore for a certainty, that the Lord hath conferred full of vengeance against you, and one day he will vnlocke them, and bring them forth, in the sight of all men.

1.Reg.2

Mal. 3.

Neh.5.

Know also, that the timber of your houses, and the stones of your walles, which you haue built by oppression and blood, shall crie against you in the day of the Lords wrath, as the Prophet Abacuck telleth you. The stone (saith he) shall crie out of the wall; and the beame out of the timber shall answer it. Where the Prophet telleth you, that the walles of your houses,

Abac. 2

11.

houses, built in blood, shall crie out loud and shrill, and play the Quiristers in that behalfe, so as they shall answer one another, on either side. The one side singeth, behold blood: the other, behold murder. The one side, behold deceit: the other, behold cruelty. The one, behold pilling and poling; the other, behold couetousnes. The one, behold robbery, the other, behold penury. And thus you see how the stones and timber of your houses shall descant vpon you. And howsoeuer you put on your brazen browes, and harden your hearts against these threathnings of the most terrible God and Lord of Hosts; yet one day, you shall (spight of your hearts) will ye, nill ye, be brought forth vnto iudgement: you shall once come to your reckening, you shall at last be apprehended, conuented, and arraigned at the bar of Gods tribunall seat before the great Judge of all the World. Then sentence shall passe against you: even that most dreadfull sentence: Goe yee cursed into Hell fire, there to bee tormented with the Diuell and his Angels for euer. ¶ Then woe, woe vnto you. For, what shall it profit a man to winne the whole World, and lose his owne soule? saith our Lord Jesus. Surely even as much, as if one should winne a farthing, and lose an hundred thousand pound. For, if he shall be cast into Hell fire, which hath not giuen of his owne goods righte

Mat. 25.

Mat. 16.

Mat. 25.

righteously gotten, as our Saviour toucheth; where then shall he be cast, that hath stolen other mens goods? And if he shall be damned that hath not clothed the naked, what shall become of him that hath made naked them that were clothed? Oh, therefore repent in time, O ye cruell oppressors: seeke the Lord whilst hee may be found: call vpon him while he is nere: lay aside your savage crueltie, visit the fatherlesse and widow, in their distresse: deale your bread to the hungry: helpe them to their right which suffer wrong: deale mercifully with your tenants: racke not your rents any more: pinch not the poore soules, for whom Christ died: pity them, I say, but pinch them not; deale kindlie and friendly with them; remember your great accounts; consider the shortnesse of your daies, and the vanitie of your life; rent your hearts, and not your clothes. Turne vnto the Lord, with all your heart, with weeping, fasting, and mourning; preuent Gods wrath with a sacrifice of teares; pacifie his anger with the calues of your lips, and with a contrite spirit; bee greeued for that which is past, and amend that which is to come; stand it out no more at the swordes point against God. For it will not boot you to strue; he is too strong for you. Your only wisdom is, to come in. Come in therefore, come in, ye rebellious generation; submit your selues

D

to

to the great king, humble your selues vnder his mightie hand : cast downe your swordes and targets : yeld vnto your God. So shall you escape the vengeance to come : so shall God accept you, haue mercy vpon you, receiue you to fauour, grant you a general pardon for all your rebellions, and admit you into the number of his faithfull and loyall subiects.

Phil. I do conceiue by diuers speeches which you haue alleaged, that goods gotten by oppression and crueltie, will neuer prosper long. For oppressors coine their money vpon their neighbour skins. How then can it be blessed :

Theol. You haue spoken a truth. For, as it hath been shewed befoze, that those goods which are gotten by swearing and lying are cursed : so al these that are gotten by oppression & violence are more cursed. Therefore the Lord saith by
r. 17. 11. his Prophet Ieremy : As the Partrich gathereth the yong which she hath not brought forth, so he that gathereth riches, & not by right, shall leaue them in the midst of his daies : and at his end shall be a foole, and his name shall bee written in the earth.

Phila. Would to God our Magistrates and Gouvernours would take speedy order for the remedying of these things, and for the redressing of such grieuous enormities as are amongst vs : or that they themselues would step in, and deliuer

liuer the oppressed, from the hand of the oppressor.

Theol. Iob was an excellent man for such matters. For it is said of him: That he brake the iawes of the vnrighteous man, and pluckt the pray out of his teeth. Where we see how Iob was a meanes to deliuer the innocent, & to pull the Lambe out of the Lions clawes. Moreover, it is written of him in the same chapter: that the blessing of him that was ready to perish came vpon him, and that he caused the widows hart to reioice: that he was the eye to the blind, the feet to the lame, and the father to the poore; and when he knew not the cause, he sought it out diligently. Oh, what a notable man was this! Oh that we had many Iobs in these daies! Wise Salomon doth most grauely aduise vs al, to follow Iobs example in this behalfe. Deliuier, saith he, them that are oppressed and drawen to death. For shouldest thou withdraw thy selfe from them which go downe to the slaughter? Would to God that this counsell were well weighed, and practised amongst vs.

Phila. I maruell much, with what face these cruell oppressors can come before God in his holy Temple, to pray, and offer vp their sacrifices vnto him. For wee see, many of them though they haue such foule hands, and foule hearts, as wee haue heard: yet for all that, will

most impudently presume to come to the church and pray : or at least, when they are laid in their beds a nights , and halfe a sleepe , then will they tumble over their praiers, or be pattering some Pater nosters.

Theol. Alas, alas, poore soules : all that they do in matters of Gods worship, is but hypocisie & dissimulation. For in truth, they care not for God : they loue him but from the teeth outward : their mouths are with him, but their heart goeth after couetousnesse, and their hands are full of bloud. And therefore God doth both abhorre them and their praiers. For saith hee,

1.15. Though they stretch out their hands, yet will I hide mine eies from them : and though they make many prayers, yet will I not heare them : For their hands are full of blood.

28.9. Moreover the holy Ghost saith : He that turneth away his eare from hearing the Law, even his praier is abominable. David saith : If I re-

66.18. gard wickednes in my heart, God will not heare my praier. Our Lord Jesus also affirmeth, that

9.31. God heareth not sinners : that is, stubburne and carelesse sinners. So then we may cleerly see (by all these testimonies of holy writ) what account God maketh of the praiers of oppressors, and all other prophane and vngodly men, namely, that hee doth hate them, and abhorre them, as most loathsome and odious in his sight.

Phila.

Phila. Now in conclusion, shew vs the causes of oppression.

Theol. The causes are these;

Crueltie.

Conetousnesse.

Hard-heartednesse.

An euill conscience.

The Diuell.

Causes
of
oppression.

Phila. Let vs heare also of the remedies.

Theol. The remedies are these:

Pitie.

Contentation.

Tender affections.

A good conscience.

Much praier.

Remedies
for
oppression.

Phila. Now sir, as you haue at large vttered your mind, concerning these grosse corruptions of the world, and haue plainly and euidently prooued them to bee the deadly poison of the soule; so also I pray you satisfie vs in this: whether they bee not hurtfull also to the bodie, goods, and name.

Theol. I haue dwelt the longer in these common vices of the world, because almost all sorts of men are stained with one or other of them: and therefore they can neuer be enough spoken against. For the whole world lieth in them, as S. Iohn testifieth. If men therefore could be re-
couered of these diseases, no doubt there would
be

I. Iohn

be a ready passage made for the abundance of grace; and we should haue a most flourishing Church and Common wealth; but as long as these doe lie in the way, there is small hope of greater mercies and blessings to be poured vpon vs; so that euer we shall come to haue an inward conuersation with God. For these vices blinde our eies, burden our hearts, and (as the

5. 25. *Prophet Jeremy saith*) hinder many things from vs. But touching your petition, I must needs grant, that as these vices are the very bane of the soule, and most certaine signes of condemnation, so are they very dangerous to the body, goods and name: yea, and to the whole land, both Church and Common-wealth.

Phila. Shew vs out of the Scriptures what danger they bring to the body.

Theol. The Lord our God saith, that if we will not obey him, nor keepe his commandments (but breake his covenant) he will appoint ouer vs hastie plagues, consumptions, and the burning ague, to consume the eies, & to make the heart heavy. So also he saith, that if we will not obey his voice, to obserue all his commandments and ordinances, that then he will make the pestilence cleaue vnto vs, vntill he haue consumed vs: that hee will smite vs with the Feauer, with the botch of Egypt, with the Cancrius, with the Scabbe, and with the Itch,

that

that also hee will smite vs with madnesse, and with blindnes, and with astonishment of heart. So then you see what great evils the Lord threatneth to inflict vpon our bodies in this life, for these and such like sinnes. But on the contrary the holy Ghost saith: Feare God, and depart from euill: so health shall be vnto thy navel, and moisture vnto thy bones. Pro.3.7.

Phila. What euill doethese forenamed sins bring vpon vs in our goods and outward estate?

Theol. They cause God to curse vs in all that we set hand vnto, as plentifully appeareth in the forenamed Chapters; where the Lord saith thus: If thou wilt not obey the commandments of the Lord thy God, cursed shalt thou bee in the towne, cursed also in the field, cursed shall be thy basket and thy store, cursed shall bee the fruit of thy body, and the fruit of thy land, and the increase of thy kine, and the flockes of thy sheepe. Cursed shalt thou bee when thou comdest in, and cursed also when thou goest out. The Lord shall send vpon thee cursing, trouble, and shame, in all that thou settest thy hand vnto. Deut.28. And further he saith: That Deut.28. he will breake the staffe of their bread: that ten women shall bake their bread in one ouen, and they shall deliuer their bread againe by waight: and they shall eat and not be satisfied.

You doe therefore apparently see that these sins will draw downe Gods wrath vpon vs and all that we haue.

Phila. What hurt do these sins to our good name?

Theol. They bring reproch, shame & infamie vpon vs, and cause vs to be abhorred and contemned of all good men. They doe vtterly blot out our good name. For as vertue maketh men honozable and reuerend; so vice maketh men vile & contemptible. This is set downe, where King. 9. the Lord threatneth Israel; that for their sins and disobedience, hee will make them a pro- uerbe & common talke; yea, a reproch and astonishment amongst all people. In sundry other places of the Prophets, hee threatneth for their ze. 5. 5. finnes, to make them a reproch, [a shame, an hissing, and nodding of the head to all Nations.

Phila. I doe verily thus thinke: that as sinne generally doth staine euerie mans good name, which all are charie and tender of: so especially, it doth blot those which are in high places, and of speciall note, for learning, wisdom, and godlinesse.

Theol. You haue spoken most truely, and agreeable to the Scriptures. For the Scripture ecl. 10. 1. saith: As a dead flie causeth the Apothecaries ointment to stinke: so doth a little follie him that is in estimation, for wisdom & for honour.

Where

Where Salomon sheweth, that if a flie get into the Apothecaries box of ointment, and die, and putrifie in it, she marreth it, though it be neuer so pretious. Euen so, if a little sinne get into the hart, and breake out into the forehead of a man of great fame for some singular gifts, it will blurre him, though he be neuer so excellent.

Phila. Shew this, I pray you, more plainly.

Theol. We obserue this in all experience: that if a Noble man bee a good man, and haue many excellent parts in him of courtesie, patience, humilitie, and loue of Religion: yet if he be couetous, the common people wil haue their eie altogether vpon that: and they will say, Such a Noble man is a very good man, but for one thing: he is exceeding couetous, oppresseth poore men, & dealeth hardly with his tenants, keepeth no house, doth little good in the country where he dwelleth. And this is it that marreth all.

Moreouer, let a Judge, a Justice, or a Magistrate, bee endued with excellent gifts of prudence, policy, temperance, liberality, and knowledge in the law: yet, if they be giuen to anger, or taking of bribes, oh, how it will griene them amongst the people! For they will say: Hee is a worthy man indeed, but there is one thing in him that marreth all: he is an exceeding angrie and furious man: he is as angrie as a waspe, he will

will bee in a pelting chafe for euerie trifle: hee will fret and fume, if you doe but blow vpon him. And besides this, hee is a very corrupt man: hee is a great taker of bribes, he loueth well to be bribed: hee will doe any thing for bribes.

Furthermore, if any Preacher be a man of great gifts, the common people will say of him: Oh, hee is a worthy man indeed, an excellent Scholar, a profound Diuine, a singular man in a Pulpit: but yet, for all that, he hath a shrewd touch which marreth all; he is an exceeding proud man: hee is as proud as Lucifer. Hee hath very great gifts indeed, but I warrant you hee knoweth it well enough. For hee carrieth his crest very high, and looketh very sternely and disdainefully vpon all other men. Hee is vnmeasurably puffed vp with ouerweening, and thinketh that he toucheth the clouds with his head. Thus therefore we see, how the dead flies marre all: and how some one sinne doth disgrace a man, that otherwise doth excell.

Phila. What is the cause why some one sinne doth so blot and smut the most excellent men?

Theol. The reason hereof is, because such men are as a candle, set vpon a candle-sticke, or rather vpon a scaffold or mountaine, for all
men

men to behold and looke vpon. And sure it is, they haue a thousand eies vpon them euerie day; and that not only gazing vpon them, but also prying very narrowly into them, to spie out the least moat, that they may make a mountaine of it. For, as in a cleane white paper, one little spot is sone espied, but in a peece of browne paper, twentie great blurs are scant discerned; euen so in Noble men, Judges, Magistrates, Iustices, Preachers and Professors, the least spot or specke is sone scene into; but amongst the baser sort, and most grosse liuers, almost nothing is espied or regarded.

Phila. Sith the eies of all men are bent and fixed vpon such men as are of some note, therefore they had need verie heedfullie to looke to their steps, that they may take away all aduantage from them that seeke aduantage.

Theol. Yes verily. And furthermore, they had need to pray with Dauid alwaies: *Direct my steps O Lord in thy word: and let none iniquitie haue dominion ouer mee. And againe: Order my doings, that my footsteps slippe not: vphold mee in mine integritie.* For if such men bee neuer so little giuen to swearing, to lying, to drinke, or to women, it is espied by and by: and therewithall their credit is cracked, their fame over-cast, their gloze

glory eclipsed, and the date of their good name presently expired.

Phila. Now as you haue shewed what great hurt these finnes doe bring vpon our soule, bodies, goods and name; so also, I pray you, shew what danger they doe bring vpon the whole land.

Theol. Questionlesse they doe pull downe the wrath of God vpon vs al, and giue him iust cause to breake all in peeces, and utterly to subuert & ouerthrow the good estate, both of church and Common-wealth: yea, to make a finall consumption and desolation of all. For they be the very fire-brands of Gods wrath, and as it were touch-wood, to kindle his anger and indignation vpon vs. For the Apostle saith: For
Col. 3. 6. such things commeth the wrath of God vpon the children of disobedience.

Phila. Declare vnto vs, out of the Scriptures, how the Lord in former times hath punished whole Nations and Kingdomes for these and such like finnes.

Theol. In the fourth of Hosea, the Lord telleth his people that hee hath a controuersie with the inhabitants of the Land (and the reason is added) because there was no truth, nor mercie, nor knowledge of God in the Land. By swearing, lying, killing, stealing, and whooring, they breake out, and blood toucheth
Hos. 4. 2. blood

blood. Therefore shall the land mourne: and euery one that dwelleth therein, shall bee cut off.

Where then we see, what it is that will incense God against vs, and cause vs all to mourne. So likewise the Lord threatneth by his Prophet Amos, that for the crueltie and oppression of the poore, hee would plague the whole land. Shall not the land tremble for this (saith the Lord) and euery one mourne that dwelleth therein?

Am. 8. 8.

Again, the Lord saith by his Prophet Ieremie: Doe they prouoke mee to anger and not themselues, to the confusion of their owne faces? Therefore thus saith the Lord: Behold mine anger and my wrath shall bee powred vpon this place, vpon man, and beast, vpon the tree of the field, and vpon the fruit of the ground: and it shall burne and not bee quenched.

Ier. 7. 19. 20.

Again the Lord saith: If yee will not heare these words, I sweare by my selte (saith the Lord) that this house shall be waste, and I will prepare destroyers against thee, euery one with his weapons, and they shall cut down thy chiefe Cedar trees, and cast them in the fire.

Ier. 22. 5.

Likewise the Lord threatneth, by his Prophet Ezechiel, saying: Because you haue not walked in my statutes, nor kept my iudgements:

Eze. 5. 7.

ments; therefore behold; I, euen I, come against thee, and will execute iudgement in the midst of thee: euen in the sight of Nations: and I will doe in thee, that I neuer did before, neither will I doe any more the like, because of all thine abominations. For, in the midst of thee, the fathers shall eat their sonnes, and the sonnes shall eat their fathers. **Againe, by**
Eze. 7. 23. **the same Prophet, the Lord saith:** The land is
27. full of the iudgement of blood, and the city full of crueltie. Wherefore, I will bring the most wicked of the Heathen; and they shall possesse their houses. I will also make the pompe of the mightie to cease, and the holy places shall be defiled. When destruction cometh, they shall seeke peace, and not haue it. Calamitie shall come vpon calamitie, and rumour vpon rumour. Then shall they seeke a vision of the Prophet, but the law shall perish from the Priests, and counsell from the auncient. The King shall mourne, and the Prince shall be clothed with desolation, and the hands of the people in the land shall bee troubled. I will doe vnto them according to their waies: and according to their iudgements will I iudge them: and they shall know, that I am the Lord. **Last of all, the Lord saith by his Prophet:** Heare O
er. 4. 19. earth: behold, I will cause a plague to come vpon this people, euen the fruit of their owne

imagina

imaginations, because they haue not taken heed
to my words nor to my law, but cast it off. Al-
most innumerable places to this purpose are to
be found in the writings of the Prophets: but
these may suffice to proue the maine point: to
wit, that the iust God doth punish whole nati-
ons and kingdomes, for the finnes and rebelli-
ons thereof.

Phila. Sith all these finnes (for the which the
Lord did execute such vniuersall punishments,
upon his own people) do abound and overflow
in this land, may we not iustly feare some great
plague to fall vpon vs? and the rather, because
our transgressions do increase daily, and grow to
full height and ripenesse: so as it seemeth the
haruest of Gods vengeance draweth neere, and
approacheth.

Theol. We may indeed iustly feare and trem-
ble. For if God spared not the Angels that sin-
ned, how shall he spare vs? If he spared not his
owne people, what can we looke for? If he
spared not the naturall branches, how shall
he spare vs which are wilde by nature? Are
we better than they? Can we looke to be spa-
red, when they were punished? are not our
 finnes as many, and as great as theirs? Doth
not the same cause bring forth the same effect?
Is the arme of the Lord shortned? Or is not
God the same iust God, to punish sinne now,
that

er. 4. 19. that hee was then: Yes, yes, assuredly. And
Am. 5. 6. therefore we haue great cause to mourne and
Ab. 3. 16. lament, to quake and tremble, because there is
a naked sword of vengeance, hanging ouer our
heads. Thus did Ieremy, thus did Amos, thus
did Abacuck: when they plainely saw the im-
minent wrath of God approaching vpon the
people of Israel and Iudah.

Phila. I thinke we may the rather doubt and
feare, because the punishment of these forena-
med vices, is neglected by the Magistrate. For
commonly, when they that beare the sword of
iustice, doe not draw it out to punish notorious
offenders and malefactours, the Lord himselfe
will take the matter into his owne hands, and
be reuenged in his owne person: which is most
Je. 10. 31. dreadfull and dangerous. For it is a feare-
full thing to fall into the handes of the liuing
God.

Theol. You haue spoken a truth. For if those
which are Gods deputies and vice-gerents in
the earth, doe their duties faithfullie in puni-
shing vice, and maintaining vertue: in smiting
the wicked, and fauouring the godly, then assu-
redly euill shall bee taken out of Israel, Gods
wrath preuented, and his iudgements inter-
cepted, as it is written: Phineas stood vp and ex-
ecuted iudgement, and the plague was staied.
Ps. 106. 30 But if they (for feare, fauour, affection, gaine,

flatterie,

flattery, bribery, or any other sinister respect) will be too sparing and remisse in punishing of grosse offenders, and be rather ready to smite the righteous; then do they exceedingly prouoke Gods wrath against the land, and against themselves.

Phila. One thing I doe greatly lament: that there be either none at all, or very slender censurers, either by the Ciuill, or Ecclesiasticall authority, for diuers of these fore-named vices: as pride, couetousnesse, oppression, lying, idlenesse, swearing, &c.

Theol. It is a thing to be lamented indeed. For where doe we see a proud man punished, a couetous man punished, an oppressor punished, a swearer punished, a liar punished, an idle person punished? Now, because they know they cannot, or shall not be punished, therefore they are altogether hardened and imboldened in their sinnes, as the wise man saith: Because sentence Eccl. 8. against an euill worke is not executed speedily, therefore the hearts of the children of men are fully set in them to doe euill.

Phila. One thing I doe much muse at, wherein also I desire to be further satisfied, to wit, what is the cause, that vnder so godly a Prince, so many good Lawes, and so much good Preaching and Teaching, there should notwithstanding be such an excesse and ouerflowing of sin, in all estates.

Theol. The causes herof are diuers and manifold. But I will nominate foure especiall ones in my iudgement. The first is, mans naturall corruption, which is so strong, as almost nothing can brydle it. The second is ill presidents and externall prouocations to euill. The third is the want of teaching, in many congregations of the land: by reason whereof, many know not sinne to be sinne. The last reason is, the corruption and negligence of some such as are in authority.

Phila. Doth not this inundation and ouerflowing of sin, with the impunity of the same, prognosticate great wrath against vs?

Theol. Yes vndoubtedly, as hath in part been shewed before. And there be diuers other presages of wrath, though not of the same kinde: which are these:

ne pre-
tions,
fore-
nes of
ath.

Unthankfulnesse for the Gospell.

The abuse of our long peace.

Dur generall security.

Dur secret Idolatries.

Dur ripenesse in all sinne.

Dur abuse of all Gods mercies.

Dur abuse of his long patience.

The coldnesse of professors.

Dur not profiting by former iudgements:
as pestilence, famine, dearth, and the shaking of the sword.

Phila.

Phila. This last I take to be a special token of approaching vengeance : that wee haue not profited by former warnings.

Theol. True indeed. For it is an ordinary thing with God, when men will not profit by milde corrections, and common punishments, then to lay greater vpon them. And when a former trouble doth vs no good, we are to feare a final consuming trouble. For so we read in the Prophecie of Hosea : that at the first, God was to Ephraim as a moth, and to Iudah as rottenesse : but afterward when as they profited not by it, he was to Ephraim as a Lion, and to Iudah as a Lions whelpe. So the Lord saith in another place, that, if they will not come in, and pay obedience at the first call of his wrath, then he will punish them seven times more. But if they continue in their stubbornesse, then he threatneth to bring seven times more plagues vpon them, according to their sins. If by all these they would not be reformed, but walke stubbornely against him ; then he threatneth yet seven times more, for their sins : and the fourth time, yet seven times more. The proofe hereof we haue in the Booke of the Judges. Where we read, how the people of Israel for their sins, were in subiection to the King of Aram Naharin, eight yeeres : afterward, because they profited nothing by it, but returned to their old

1.3. sinnes, therfore they serued Eglon King of Mo-
 ab, eightene yeres. After that againe, for their
 new sinnes and prouocations, the Lord gaue
 1.6.1. them vp into the hands of Midian, seven yeres.
 After all this, for the reuuing of their sins, the
 1.10. Lord sold them into the hands of the Philistims
 and the Ammonites, which did grauously ber
 1.106. and oppresse them, for the space of eightene
 yeres. Last of all, we read, that when neither
 famine, nor pestilence could cause them to re-
 turne vnto him, then hee deliuered them vp to
 the sword of their enemies, and held them in
 bondage and captiuitie, threescore and ten yeres.
 After all this, when they were deliuered out of
 captiuitie, & returned home safely to their owne
 nation, and enioied some good time of peace
 and rest, yet at last they fell to reuuing of their
 sinnes: and therfore the Lord plagued them
 most grauously, by the diuised Greeke Empire:
 2ec.3.8. euen by Magog, and Egypt, Seleucidæ, and La-
 1.7. gidæ, and that by the space almost of thre hun-
 1.11. dred yeres. And this is it, that the Prophet
 1.3.4. Hosea did foretell: that the children of Israel
 should remaine many daies without a King, and
 without a Prince, without an Offering, and with-
 out an Image, without an Ephod, and without
 Teraphim.

Phila. You haue very largely laide open
 this last token of vengeance: to wit, that
 God

God at the first doth but beat vs vpon the coat : but if wee continue in sinne, hee will whip vs on the bare skinne : and if men will not yeeld at the first gentle stroaks, then he will strike harder and harder, till hee haue broken our stout stomacks, and made our great hearts come downe. Therefore it is good yeelding at the first : for wee shall get nothing by our sturdinesse against him. We doe but cause him to double his stroakes, and strike vs both fidelings and ouer-thwart : For he cannot indure that we should gruntle against him with stubborne fullennesse. But now to the point. Sith there are so many presages and fore-signes of Gods wrath, I pray you shew what it is that staieth the execution and verie downe-fall of the same.

Theol. The praiers and teeres of the faithfull are the speciall mean, that stay the hand of God from striking of vs. For the praiers of the righteous are of great force with him : euen able to doe all things. Saint Iames saith, that the praier of a righteous man auaieth much, if it be feruent : and bringeth the example of Elias, to proue it : For saith hee, Though Elias was a man subiect to the like passions that wee be, yet was he able, by his praiers, both to open and shut the heauens. Abraham likewise preuailed so farre with God, by his praiers for Sodom, that if there had bene but ten iust men

Iam. 5. 17

Gen. 18.

found in it, it had bene spared. The almightie
e. 15. 1. God saith in the 15. chap. of Ieremie, Though
Moses and Samuel stood before mee, yet mine
affection could not be toward this people.
Which doth plainly shew, that Moses and
Samuel might haue done much with him, had
he not bene so fully bent against his people for
their sins, as he was. So likewise he saith in
. 14. 14. the Prophecie of Ezechiel; Though these three
men, Noah, Daniel and Iob, were amongst
them, they should deliuer but their owne soules,
by their righteousness. Which also sheweth,
that if there had bene any possible entreating
of him for the Land, these three men might
haue done it: but now he was resolutely deter-
mined to the contrarie. In respect thereof
that the zealous preachers, and true professors
of the Gospel doe so much preuaile with God
by their prayers, they are said to be the defence
and strength of Kingdomes and Countries, of
Churches and Common wealthes: as it is
King 2. said of Eliah; that hee was the Chariot of Isra-
el and the horsemen thereof. Elishah also was
King 6. environed with a mountaine full of horses; and
Chariots of fire. And sure it is, that Eliah and
Elishah are not only the Chariots and Horse-
men of Israel, but also by their prayers they
do cause God himselfe to be a wall of fire round
about it: as the Prophet saith in the 22. of
Ezechiel,

Ezechiel, verse 30. the Lord God saith: Ez. 22
 fought for a man among them, that should
 make vp the hedge, and stand in the gappe be-
 fore mee for the land; that I might not destroy
 it: but I found none. ~~Which~~ sheweth, that
 if there had bene but some felo to haue stood in
 the breach, hee would haue spared the whole
 land. This also appeareth moze plainly in the
 Prophecie of Ieremie; where the Lord saith Iere. 5.
 thus: Runne to and fro by the streets of Ierusa-
 lem, behold and inquire in the open places
 thereof, if yee can finde a man, or if there be a-
 ny that executeth iudgement, and seeketh the
 truth: and I will spare it. Oh then marke and
 consider, what a man may doe: yea, what one
 man may doe: what an Abraham may doe:
 what a Moses may doe: what an Eliah may
 doe: what a Daniel, what a Samuel, what
 a Iob, what a Noah may doe! Some one man
 (by reason of his high fauour with the Eternall)
 is able sometimes to doe moze for a land, by his
 prayers and teares, than many prudent men by
 their counsell, or valiant men by their swords.
 Yea, it doth evidently appeare (in the sacred
 volume of the holy Ghost) that some one poore
 Preacher, being full of the Spirit and power
 of Eliah, doth moze in his study (either for of-
 fence, or defence: either for the turning away
 of wrath, or the procuring of mercie) than a

Campe-royall, even forty thousand strong : or,
 c. 3.7. as the Spirit speaketh; Though they all haue
 their swords girded to their thighs, and be of
 the most valiant men in Israel. All this is clearly
 proued in one verse of the book of the Psalmes,
 where the Prophet hauing reckened vp the sins
 106. of the people, addeth; Therefore the Lord min-
 ded to destroy them, had not Moses (his cho-
 sen) stood in the breach, to turne away his
 wrath : lest he should destroy them. See there-
 fore, what one man may doe with God! Some
 one man doth so binde the hands of God, that
 when he should strike, he hath no power to doe
 19.22. it : as it is said of Lot : I can doe nothing till
 thou be come out. See how the Lord saith, hee
 can doe nothing; because hee will doe nothing!
 Wee doth wittingly and willingly suffer his
 hands to be manacled and bound behind him,
 for some fetters sake, which he doth make more
 account of, than all the world besides, so pre-
 cious and deare are they in his sight. Likewise
 it is written, that the Lord was exceedingly in-
 censed against the Israelites for their idola-
 trous Calfe, which they made in Horeb : yet
 hee could doe nothing, because Moses would
 not let him. And therefore he falleth to intrea-
 ting of Moses, that Moses would let him a-
 lone, and entreat no more for them. Oh (saith
 2.32. the Lord to Moses) let me alone, that my wrath
 may

may wax hot against this people, and that I may consume them. Thus wee see, that except Lot goe out of the Citie, and Moses let him alone, hee can doe nothing. Oh the profoundnesse and altitude of Gods mercie, towards mankinde! Oh, the height and depth, length and breadth of his loue towards some! Oh that the most glorious and inuisible God should so greatly respect the sonnes of men! For what is man, that hee should be mindfull of him? or the sonne of man, that he should regard him? Let vs therefore that are the Lords remembrancers, giue him no rest, nor let him alone, vntill we haue some securitie and good assurance from him, that hee will turne away from vs the wrath which we most iustly haue deserued: that he will spare vs, and be mercifull vnto vs. Yea, as the Prophet saith, Let vs neuer leaue him, nor giue him Esa. 62. ouer, till hee repaire and set vp Ierusalem, the praise of the world: lest for default hereof, that be charged vpon vs, which was charged vpon the head of some of the Prophets in Israel: that they were like the foxes in the waste places, that they had not risen vp in the gaps, neither made vp the hedge for the house of Israel. Ezec. 1 For now adaies, alas, wee haue many hedge-45. breakers, few hedge-makers; many openers of gaps, few stoppers; many breakers of breaches, to let in the floods of Gods wrath vpon vs,

bs, but very few, that by true repentance goe about to make vp the breach, and to let downe the sluices, that the gushing streames of Gods vengeance may be stopt and staied.

Phila. I doe now plainly see, that there be some in high fauour with God, and, as wee say, greatly in his bookes; fith his loue is so great vnto them, that for their sakes hee spareth thousands.

Theol. It is written in the Proverbs of Salomon, that the righteous in a land are the establishment of the kings throne; and the wicked the ouerthrowing of the same. The words
 .25.4. are these: Take away the drosse from the siluer, and there will proceede a vessell for the finer. Take away the wicked from the King, and his throne shall be established in righteousness. Likewise in another place the wise man affirmeth, that the righteous are the strength and bulwarke of Cities, Townes, and Corporations: but the wicked are the weakening and undoing of all. Scornefull men (saith he) set a Citie on fire; but the wise turne away wrath. To this purpose, most excellent is that saying of Eliphaz
 .29.8. in Iob; The innocent shall deliuer the Iland; and
 23.30 it shall be preserued by the purenesse of their hands. We read in the booke of the Chronicles, that when the Leuites and the Priests were cast out by Ieroboam, they came to Ierusalem,
 and

and all such as set their hearts to seeke the Lord God of Israel came with them. And then afterwards it is said, they strengthened the kingdom ^{2. Chr} of Iudah, and made Rehoboam the sonne of ^{11.13.} Salomon mighty. By all these testimonies it is evident, that princes, kingdoms, cities, towns and villages, are fortified by the righteous therein: and for their sakes also great plagues are kept backe. Which thing one of the heathen did well see into, as appeareth by his words, which are these: When God meaneth well vnto a citie, and will doe good vnto it, then hee raiseth vp good men: but when hee meaneth to punish a citie or countrey, and doe ill vnto it, then he taketh away the good men from it.

Phila. It is very manifest by all that you haue alleaged, that the wicked fare the better euerie day in the yeere, for the righteous that dwell amongst them.

Theol. All experience doth teach it: and the scriptures do plentifully auouch it. For did not churlish Laban fare the better for Iacob his ^{Gen.3} kinsman? Doth hee not acknowledge, that the ^{27.} Lord had blessed him for his sake? Did not ^{Gen.3} Potiphar fare the better for godly Ioseph? Doth not the Scripture say, that the Lord blessed the Egyptians house for Ioseph his sake? and that the Lord made all that hee did to prosper in his ^{2. Sam} hand? Did not Obed-edom fare the better for ^{11.} the

.27.

the Arke? Did not the seuentie and six soules that were in the ship with Paul, speed all the better for his sake? Did not the Angell of God tell him in the night, that God had giuen vnto him all that sailed with him: for otherwise, a thousand to one, they had bene all drowned. Therfore the children of God may very fitly be compared to a great peece of cork, which though it be cast into the sea, hauing many nailes fastned in it, yet it beareth them all vp from sinking, which otherwise would sink of themselves. What shall we say then, or what shall we conclude, but that the vngodly are more beholden to the righteous than they are aware of?

Phila. I doe thinke if it were not for Gods children, it would goe hard with the wicked. For if they were sorted and shoaled out from amongst them, and placed by themselves, what could they looke for, but wrath vpon wrath, and plague vpon plague, till the Lord had made a finall consumption of them, and swept them like dung, from the face of the earth?

Theo. Sure it is, al creatures would frowne vpon them. The Sunne would vnwillingly shine vpon them, or the Moone giue them any light. The Starres would not be seene of them: and the Planets would hide themselves. The beasts would deuoure them: the fowles would picke out their eies. The fishes would make
war

war against them : and all creatures in heauen and earth would rise vp in armes against them. yea, the Lord himselfe from heauen, would rain downe fire and brimstone vpon them.

Phila. Yet for all this, it is a wonder to consider how deadly the wicked hate the righteous, and almost in euery thing oppose themselves against them : and that in most virulent & spightfull maner. They raile and slander, scoffe and scorne, mocke and mowe at them : as though they were not worthy to liue vpon the earth. They esteeme euery pelting rascall, and preferre euery vile varlet before them. And though they haue their liues and liberty, their breath and safety, and all that they haue else, by them, yet, for all that, they could bee content to eat their hearts with garlicke : so great, so fierie, so burning and hissing hot is their fury and malice against them.

Theol. They may very fitly be compared to a Moth that fretteth in pierces the same cloth wherein she is bred. Or to a certaine worme or canker, that corrodeth and eateth thorow the heart of the tree that nourisheth her. Or vnto a man that standeth vpon a bough in the top of a tree, where there is no more : and yet, with an axe choppe it off, and therewithall falleth downe with it, and breaketh his neck. Euen so, the fooles of this World doe what they can, to chop

chop asunder the bough that vpholds them: but they may easily know what will follow.

Phila. I see plainly, they be much their owne foes, and stand in their owne light, and indeed know not what they doe. For the benefit which they receiue by such, is exceeding great: and therefore by their mangling of them, they doe but hold the stirrup to their owne destruction.

Theol. Now to applie these things to our selues, and to return to the first question of this argument: may we not maruell, that our nation is so long spared, considering that the sins thereof are so horrible and outragious as they be?

Phila. We may iustly maruell at the wonderfull patience of God. And wee may well thinke that there be some in the land, which stand in the breach: being in no small fauour with his Highnesse, sith they doe so much preuaile.

Theol. The merciful preservation of our most gracious King (who is the breath of our nostrils) the long continuance of our peace, and of the Gospell: the keeping backe of the sword out of the land, which our sinnes pull vpon vs: the frustrating of many plots and subtle deuices, which haue bene often inuented against our State, yea, and the life of his Maiesties most royall person: make me to thinke, that there be some strong pleaders with God, for the publike good of vs all.

Phila.

Phila. You may well thinke so indeed : For by our sinnes , wee haue forfeited (and daily do forfeit into Gods hands) both our King, our Countrey, our Peace, our Gospell, our liues, our goods, our lands, our liuings, our wiues, our children, and all that wee haue : but onely the righteous (which are so neere about the King, and in so high fauour) doe step in and earnestly intreat for vs, that the forfeitures may bee released, and that wee may haue a lease (in parley) of them all againe : or at least a grant of further time. But I pray you Sir, are not we to attribute something concerning our good estate, to the policy of the land, the lawes established, and the wisdom and counsell of our prudent Governours ?

Theol. Yes assuredly, very much : as the ordinary and outward meanes, which God useth for our safety. For though the Apostle Paul had a grant from God for the safety of his owne life, yet he said : Except the mariners abide in the ship, wee cannot be safe. Shewing thereby, that vnto faith and prayers, the best and wisest meanes must be ioined. We are therefore, vpon our knees euery day to giue thanks vnto God for such good meanes of our safety, as he hath giuen vs.

A^ct. 17.

Phila. Well then, as the prayers of the righteous haue beene hitherto great meanes,
both

both for the auerting and turning away of wrath and the continuance of fauour; so shew, I pray you, what is the best course to be taken, & what in sound wisdom is to bee done, both to prevent future dangers, and to continue Gods fauours and mercies still vpon vs.

Theol. The best and surest course, that I can consider or conceiue of, is, to repent hartily for sinnes past, and to reforme our liues in time to come; to seake the Lord while he may be found, and to call vpon him while he is neere; to forsake our owne waies, and our owne imaginations, and to turne vnto him with all our hearts, with weeping, with fasting, and with mourning; as the Prophet Ioel aduiseeth: For our God is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill. All the Prophets doe counsell vs to follow this course, and doe plainly teach, that if we all (from the highest to the lowest) doe meet the Lord with unfained repentance, and offer him the sacrifice of a contrite spirit, vndoubtedly he will be pacified toward vs, and be mercifull to our transgressions. This is most plainly set downe in the seuenth of Ieremie, where the Lord saith thus to his people: If you amend and redresse your waies and your workes: If you execute iudgement betwixt man and his neighbour, and oppresse not

el 2.

r. 7.

the stranger, the fatherlesse and the widow, and shed no innocent blood in this place, neither walke after other gods, to your destruction: then will I let you dwell in this place; euen in the land which I gaue vnto your Fathers, for euer and euer. **So likewise hee saith by the same Prophet:** Execute ye iudgement and righteousness, and deliuer the oppressed from the hand of the oppressour, and vex not the fatherlesse, the widow, or the strangers: doe no violence, nor shed innocent blood in this place. For if you doe this thing, then shall the Kings sitting vpon the throne of David, enter in by the gates of this house, and ride vpon chariots and vpon horses, both hee, and his seruants, and his people. **And againe:** O yee disobedient children returne, and I will heale your rebellion. **The Lord also saith by his Prophet Esay:** If yee consent and obey, yee shall eat the good things of the land: but if yee refuse and bee rebellious, yee shall bee deuoured with the sword. For the mouth of the Lord hath spoken it. **The Prophet Hosea saith:** Come let vs returne to the Lord: for hee hath spoiled, and hee will heale vs: hee hath wounded vs, and hee will binde vs vp. **And againe:** O Israel returne vnto the Lord, (for thou hast fallen by thine iniquitie) and I will heale thy rebellion, and will loue thee freely:

Q for

Ier.22.

Ier.3.2

Esa.1.1

Hos.6.1

Hos.13.

for mine anger is turned away from thee. I will be as the dew vnto Israel : hee shall grow as the Lillie, and fasten his root as the tree of Lebanon : his branches shall spread, and his beautie shall bee as the Oliuetree : and his smell as Lebanon.

The Prophet Michah telleth vs what is good for vs, and what is our best course, and what the Lord requireth at our hands : namely
 lic.6.8. **these foure things :** To doe iustly, to loue mercy, to humble our selues, and to walke with our God. **The Prophet Amos giueth the same counsell, saying :** Seeke the Lord, and yee shall
 Amos 5. liue. Seeke good, and not euill. Hate the euill,
 4. and loue the good, and establish iudgement in the gate. It may bee, that the Lord of Hostes will bee mercifull vnto the remnant of Ioseph. **And the Lord himselfe saith :** If this Nation, against whom I haue pronounced, turne from their wickednesse, I will repent of the plague I thought to bring vpon them. *Ier. 8.8.*
Thus wee doe plainly see, what aduite and counsell the Prophets and holy men of God doe giue vnto vs. The summe of all is this ; that if wee doe truly repent and turne vnto him with all our hearts (studying to obey him, and walke in his waies) then he will grant vs any fauour, that we will require at his hands. For, euen as wolpackes, and other soft matter, bea-
 teth

teth backe, and dampeth the force of all shot :
 so penitent, melting, and soft hearts, doe beat
 backe the shot of Gods wrath, and turne away
 his vengeance from vs. Moreover, wee may
 obserue in all experience, that when potentates
 are offended, or any great man hath conceived
 a displeasure against a poore man, that then hee
 must runne and ride, send presents, vse his
 friends, breake his flaxes, and neuer be quiet
 till he haue pacified him. Euen so must wee
 deale with our God, seeing he hath taken a dis-
 pleasure against vs. Oh therfore that we would
 speedily vse all possible meanes, to pacifie his
 wrath ! Oh that we would with one heart and
 voice, euery one of vs (from the highest to the
 lowest) humble our selues before our God, for-
 sake our former euill waies, be grieved for that
 we haue done, and purpose neuer to doe the like
 againe ! Oh that it might go to the hearts of vs,
 that we haue so often and so grauouly offended
 so louing a God, and so mercifull a Father ! Oh
 that we would awake once at last, and rouse vp
 our drowsie hearts, and ransack our sleepey consci-
 ences, crying out against our sins ; that our sins
 might neuer crie out against vs ! Oh that wee
 would indge our selues, accuse our selues, en-
 dite our selues, and condemne our selues ! so
 should we neuer be adiudged, accused, endited,
 or condemned of the Lord : Oh that all hearts

might sobbe, all soules might sigh, all loines might be smitten with sorrow, all faces gather blacknesse, and euery man smite himselfe on the thigh, saying: What haue I done? Oh, that both Magistracy, Ministry, and communalty, would purpose and vow, and euen take a bond of themselves, that from henceforth, and from this day forward they would set their hearts to sake the Lord: and that they would wholly gine vp themselves to his obedience! Oh that all men, women, and childzen would feare God, and keepe his commandements: would eschew euill, and do good: would study to please God in all things, and to be fruitfull in all good woorkes: making conscience to performe the duties of their generall callings, and duties of their speciall callings: duties of the first Table, and duties of the second Table: that so God might be sincerely worshipped, his name truly reuerenced, his Sabbaths religiously obserued; and that euery man would deale kindly, mercifully, iustly, & by right with his neighbour: that there might bee no complaining, no crying in our streets! Oh, I say againe, and againe, that if all of vs, of what estate, degree, or condition sceuer, would walke in the paths of our God: then doubtlesse wee should liue and see good daies, all future dangers should be prevented, our peace prolonged, our state established,

blished, our King preserved, and the Gospel continued. Then should we still enjoy our liues, our goods, our lāds, our linings, our wines, our children, our houses, and tenements, our Orchards, and Gardens : yea, as the Prophet saith, we should eat the good things of the land, spending our daies in much comfort, peace and tranquillity : and leaue great blessings vnto our children and posteritie, from age to age, from generation to generation.

Phila. You haue fully answered my question, and well satisfied me therein out of the Scriptures : yet I pray you giue mee leaue to adde one thing vnto that which you haue at large set downe. The Lord saith by the Prophet Amos, that for their sinnes and rebellions hee had giuen them cleannesse of teeth : that is, dearch and scarcitie : and yet they did not turne vnto him. Also hee withheld the raine from them, and punished them with drought, and yet they did not turne vnto him. Moreover, hee smote their Corne, their great Gardens, their Orchards, Vineyards, Figtrees, and Oliue trees, with blasting and mildew, and the Palmer-worme did deuoure them; and yet they did not returne vnto him. Last of all, hee smote them with pestilence, and with the sword, and ouerthrew them, as hee ouerthrew Sodome and Gomorrah, and they

nos 4.

were as a fire-brand pluckt out of the burning: yet, for all this, they did not turne vnto him. Yee haue not turned vnto mee, saith the Lord. But now to come to the point. Out of this I gather, that if wee multiply our transgressions, God will multiply his plagues vpon vs: but on the contrarie, if wee would vnfaignedly turne vnto the Lord our God with all our hearts, all plagues should be staied, all dangers prevented, and no euill should fall vpon vs. For because they would not turne, therefore hee smote them. If therefore they had turned, hee would not haue smote them. But now I pray you briefly conclude this point, and declare in few words, what it is that doth most materially concerne our peace, and publike good.

Theol. These few then briefly I take to be the things which belong to our peace:

Ten
things
concer-
ning our
peace.

Let Salomon execute Joab and Shemei.

Let John and Eliah slay the Priests and Prophets of Baal.

Let Aaron and Eleazar minister before the Lord faithfully.

Let Jonas be cast out of the ship.

Let Moses stand fast in the gap, and not let downe his hand.

Let Iosuah succed him.

Let

Let Cornelius feare God, with all his household.

Let Tabitha be full of good workes, and almes-deeds.

Let Deborah iudge long in Israel, prosper, and be victorious.

Let vs all pray that the light of Israel may not be quenched.

And this I take to be the summe of all that belongeth to our peace.

Phila. The summe of all our conference hitherto, as I remember, may be reduced vnto these few heads: First, mans naturall corruption hath beene laied open. Secondly, the horrible fruits thereof. Thirdly, their euill effects and workings, both against our soules and bodies, goods, name, and the whole land. Lastly, the remedies of all. Now therefore I would grow to some conclusion of that which you touched by the way, and made some mention of: namely, the signes of saluation and damnation: and declare vnto vs plainly, whether the state of a mans soule, before God, may not by certaine signes and tokens, bee certainly discerned euen in this life.

Theol. Besides those which before haue been mentioned, we may adde these nine following:

ne
nes of
bund
le.

Renerence of Gods name.

Keeping of his Sabbath.

Truth.

Sobrietie.

Industrie.

Compassion.

Humilitie.

Chastitie.

Contentation.

Phila. These indeed, I grant, are very good signes: but yet all of them are not certaine. For some of them may be in the Reprobates.

The. What say you then to S. Peters signes, which are set downe in the first chapter of his second Epistle: which are these eight?

Pet. I.
6, 7.

Peters
ht
nes of
iation.

Faith.

Vertue.

Knowledge.

Temperance.

Patience.

Godlinesse.

Brotherly kindnesse.

Loue.

Pet.
8.

Saint Peter saith: If these be in vs, and we be bound, they will make vs neither idle, nor unfruitfull in the knowledge of our Lord Iesus

which

Which is as much as if he had said : They will make vs sound and sincere Professors of the Gospel.

Phila. All these, I grant, are exceeding good signes and evidences of a mans saluation : but yet some of them may deceiue, and an hole may bee picked in some of these evidences. I would therefore heare of some such demonstratiue and infallible evidences, as no Lawyer can finde fault with. For I hold that good Diuines can as perfectly iudge of the assurances and evidences of mens saluation : as the best Lawyer can iudge of the assurances and evidences, whereby men hold their lands and liuings.

Theol. You haue spoken truly in that. And would to God all the Lords people would bring forth the evidences of their saluation : that wee might discerne of them.

Phila. Set downe then, which be the most certaine and infallible evidences of a mans saluation : against the which no exception can be taken.

Theol. I iudge these to be most sound and infallible:

Assured faith in the promises. } 1

Sinceritie of heart. } 2

The spirit of adoption. } 3

Sound

Seuen
fallible
signes
saluation
Acts 16

31.

Pro. 11

20.

Ioh. 1.

4 { Sound Regeneration, and Sanctification.

5 { Inward peace.

6 { Groundednesse in the truth.

7 { Continuance to the end.

m.8.

15.

3.5.

hcl.4.

m.5.1.

l.1.23.

tt.24.

Phila. Now you come neere the quicke indeed. For, in my iudgement, none of these can be found truly in any reprobate. Therefore I thinke no Diuine can take exception against any of these.

The. No, I assure you: no more than a Lawyer can finde fault with the Lenure of mens lands, and fee-simples, when as both the Title is good and strong by the law, and the evidences thereof are sealed, subscribed, deliuered, conueyed, and sufficient witnesse vpon the same, and all other signes and ceremonies (in the deliuering and taking possession thereof) according to strict law obserued. For if a man haue these forenamed evidences of his saluation, sure it is, his Title and interest to heauen is good, by the law of Moses, and the Prophets: I meane the word of God. God himselfe subscribeth to them: Iesus Christ deliuereth them as his owne deede: the holy Ghost sealeth vnto them: yea, the three great witnesse, which beare record in the earth (that is, water, blood, and the spirit) do al witnesse the same.

Phila. Now you haue very fully satisfied me touch-

touching this point. And one thing more I doe gather out of all your speech : to wit, that you doe thinke a man may be assured of his saluation euen in this life.

Theol. I doe thinke so indeed. For hee that knoweth not in this life that hee shall be saued, shall neuer be saued after this life. For S. Iohn 1. Ioh saith : Now are we made the sonnes of God. 2.

Phila. But because many doubt of this, and the Papists doe altogether denie it : therefore I pray you confirme it vnto vs out of the Scriptures.

Theol. The Apostle saith : Wee know that if our earthly house of this Tabernacle be destroyed, wee haue a building giuen vs of God : that is, an house not made with hands, but eternaall in the heauens. Marke that hee saith, both hee, and the rest of Gods people did certainly know that heauen was provided for them. For the spirit of adoption beareth witnes with our spirits, that wee are the children of God. And againe, the same Apostle saith : 2. Cor From hencefoorth is laid vp for mee the crowne of righteousness, which the Lord the righteous Iudge shall giue mee at that day ; not to mee only, but to all them that loue his appearing. Where wee see, that hee knew there was a crowne prepared for him, and for all the elect. Rom. 8
15. 16.
2. Tim
8. And the same spirit which did assure it vnto Paul

Paul doth assure it also to al the childezen of God.
 For they all haue the same spirit, though not in
 oh. 2.3 the same measure. S. Iohn saith also : Hereby we
 are sure wee know him ; If wee keepe his Com-
 mandements. In which words S. Iohn telleth
 vs thus much : that if we doe vnfaignedly ende-
 uour to obey God, there is in vs the true know-
 ledge and feare of God : and consequently , we
 are sure we shall be saued. S. Peter saith : Giue
 et. 1. all diligence , to make your calling and election
 sure. Wherefoze should the Apostle exhort vs
 to make our election sure , if none could be sure
 of it ? In the second to the Ephesians , the Apo-
 stle saith flatly , that in Christ Iesus we doe
 f. 2. 6 already sit together in the heavenly places. His
 meaning is not that we are there already in
 possession : but we are as sure of it , as if we
 were there already . The reasons hereof are
 these: Christ our head is in possession : Wherefoze
 hee will draw all his members vnto him, as hee
 h. 22. himselfe saith.
 h. 14. 13

Secondly , we are as sure of the thing which
 we hope for, as of that which we haue. But we
 are sure of that which we haue , which is the
 worke of grace; therefore we are sure of that
 we looke for, which is the crowne of glorie. Ma-
 ny other places of the holy Scriptures might be
 alleaged to this purpose : but I suppose these
 may suffice.

Phila. As you have shewed this by the Scriptures; so also shew it yet more plainly, by evident reason out of the same.

Theol. How can a man in truth call God his Father (when he saith: Our Father which art in Heaven) and yet doubt, whether he be his Father or no? For if God indeed be our Father, and we his children, how can we perish: how can we be damned: will a father condemne his owne children: or shall the children of God be condemned: No, no. There is no condemnation to them that are in Christ Iesus. And, Who can lay any thing to the charge of Gods elect: It is God that iustificeth, who can condemne? It is therefore most certaine and sure, that all such as do in truth call God their Father, and haue God for their Father, shall be saued. Again, how can a man say, in truth and feeling, that he beleueth the forgiveness of sin, and yet doubt whether he shall be saued: For if he be fully perswaded that his sinnes are forgiven, what letteth why he should not be saued: Moreover, as certainly as we know that we are called, iustified, and sanctified: so certainly we know we shall be glorified. But we know the one certainly, and therefore the other.

Rom. 8
Rom. 8
33-34.

Asune. I will neuer beleene, that any man can certainly know in this World, whether hee shall bee saued, or damned: but all men must

must hope well, and be of a good beliefe.

Theol. **May:** We must goe further than hope well. We may not venture our saluation vpon vn-certaine hopes. As, if a man should hope it would be a faire day to morrow; but he cannot certainly tell. No, no. We must in this case, being of such infinite importance as it is, grow to some certainty and full resolution. We see, worldly men will be loath to hold their lands and leases vncertainly, hauing nothing to shew for them. They will not stand to the curtesie of their Land-lords, nor rest vpon their good willes. They will not stay vpon vncertaine hope. No, they are wiser than so. For the children of this World are wiser in their generation than the children of light. They will be sure to haue something to shew. They will haue it vnder seale. They will not stay vpon the words and promises of the most honest men, and best Land-lords. They cannot be quiet, till they haue it in white and blacke, with sound counsell vpon their Title, and euery way made as sure vnto them, as any Law of the Land can make it.

Are then the children of this world so wise in these inferiour things, and shall not we be as wise in matters of ten thousand times more importance? Are they so wise for earth, and shall not we be as wise for Heauen? Are they

so wise for their bodies, and shall not we be as wise for our soules? Shall we hold the state of our immortall inheritance by hope well; and haue no writings, no euidences, no seale, no witnesses, no any thing to shew for it? Alas, this is a weake Tenure, a broken title, a simple hold indeed.

Aswe. Yet for all that, a man cannot bee certaine.

Theol. Yes, S. Iohn telleth vs, we may bee ^{1. Iohn} certaine. For he saith: Heereby wee know wee ^{13.} dwell in him, and he in vs: because he hath giuen vs of his spirit. He saith not, we hope; but we know certainly. For he that hath the spirit of God, knoweth certainly he hath it; and he that hath faith, knoweth that he hath faith: and he that shall be saued, knoweth he shal be saued. For God doth not worke so darkly in mens hearts, by his spirit, but that they may easily know whether it be of him or no, if they would make a due trial. Againe, the same Apostle ^{1. Iohn} saith: He that beleeueth in the Son of God, hath ^{10.} the witnesse in himselfe. That is, he hath certaine testimonies in his owne conscience, that he shall be saued. For we must fetch the warrant of our saluation from within our selues: not from the worke of God within vs. For we knowe, how much a man seeth in himselfe the increase of knowledge, obedience, & godlinesse: so

so much the more sure he is, that he shall be saued. A mans owne conscience is of great force this way, and will not lie, or deceiue. For so saith the wise man: As water sheweth face to face, so doth the heart man vnto man. That is, the minde and conscience of euery man telleth him iustly (though not perfectly) what hee is. For the conscience will not lie; but accuse or excuse a man; being in stead of a thousand witnesses.

Cor. 2. The Apostle also saith: No man knoweth the things of man, but the spirit of a man that is in him. *r. 20. 27.* And againe, the Scripture saith: Mans soule is, as it were, the candle of the Lord: whereby he searcheth all the bowels of the belly. So then it is a clere case, that a man must haue recourse to the worke of Gods grace within him, euen in his owne soule. For thereby he shall be certainly resolved, one way or another. For euen as Rebecca knew certainly, by the stirring and stirring of the twins in her wombe, that she was conceived and quicke of childe; so Gods children know certainly, by the motions and stirring of the holy Ghost within them, that they haue conceived Christ, and shall vndoubtedly be saued.

Phila. I pray you, let vs come to the ground worke of this certainty of saluation, and speake somewhat of that.

The

Theol. The ground-worke of our saluation is laid in Gods eternall election, and in respect therof it standeth fast and vnmoueable: as it is written: The foundation of God standeth fast. 2. Tim. 2. And againe: He is faithfull that hath promised: 19. though we cannot beleue, yet he abideth faithfull. 1. Thes. 24. So then, as we know it certainly in our selues, by the consequents of election; so it standeth most firme in respect of God, and his eternall and immutable decree. And a thousand infirmities (nay all the sinnes in the world, no, all the Diuels in hell) cannot ouerthrow Gods election. For our Lord Iesus saith; All that the Father hath giuen me, shall come vnto me. And againe: This is the Fathers will that hath sent mee; that of all which hee hath giuen me, I should lose nothing: but should raise it vp againe, at the last day. And in another place, our Saviour Christ saith: My sheepe heare my voice, and I know them, and they follow mee, and I giue vnto them eternall life, and they shall neuer perish: neither shall any plucke them out of my hand. My Father which gaue them mee, is greater than all; and none is able to take them out of my Fathers hand. We ought therefore to be as sure of our saluation, as of any other thing which God hath promised, or which we are bound to beleue. For to doubt thereof, in respect of Gods truth, is blasphemous.

2. Tim. 2

19.

1. Thes.

24.

2. Tim. 2

13.

Ioh. 6. 37

Ioh. 6. 3

Ioh. 10.

A

mons

mous against the immutabilitie of his truth.

Phila. But, are there not some doubts, at some times, euen in the verie Elect, and in those which are growen to the greatest perswasion?

Theol. Yes verily. For he that neuer doubted, neuer belæued. For whosoever belæueth in truth, feeleth sometimes doubttings and wa-uerings. Euen as the sound body feeleth many grudgings of diseases, which if hee had not health, hee could not feele: so the sound soule feeleth some doubttings: which if it were not sound, it could not so easily feele. For we feele not corruption by corruption: but we feele corruption by grace. And the more grace we haue, the more quicke we are in the feeling of corruption. Some men of tender skinnnes, and quicke feeling, will easily feele the lightest feather, in softer manner laide vpon the ball of their hands; which others, of more slow feeling and hard flesh, cannot so easilie discern. So then it is certaine, that although the children of God feele some doubttings at some times, yet the same doe no whit impeach the certaintie of their saluation: but rather argue a perfect soundnesse and health of their soules. For, when such little grudgings are felt in the soule, the children of God oppose against them the certaintie of Gods truth & promises: and so doe easily

easily overcome them. For the Lords people need no more to feare them, than he that rideth thorow the streets vpon a lustie gelding with his sword by his side, needs to feare the barking and bawling of a few little curres and whappets.

Phila. Shew yet more plainely, how, or in what respects the childe of God may both haue doubtings, and yet be fully assured.

Theol. Euen as a man set in the toppe of the highest steeple in the world, and so fast bound vnto it, that hee cannot fall though hee would; yet when hee looketh downeward, hee feareth, because mans nature is not acquainted, nor accustomed to mount so high in the aire, and to behold the earth so farre beneath: but when hee looketh vppward, and perceiueth himselfe fast bound, and out of all danger, then he casteth away all feare. Euen so when wee looke downeward to our selues, wee haue doubts and feares: but when wee looke vppward to Christ, and the truth of his promises, wee feele our selues cocke-sure, and cease to doubt any more.

Phila. Declare vnto vs, what is the originall of these doubts and feares, and from whence they spring in the children of God.

Theol. They spring from the imperfection of our regeneration, and from that strife which

is in the very minde of the elect, betwene faith and infidelitie. For these two do mightily fight together in the most regenerate, and strue to ouer-master, and ouer-shadow one another. By reason whereof, sometimes it commeth to passe through the preuailing of vnbelæse, that the most excellent seruants of God may fall into fits and pangs of despaire, as Iob and Dauid, in their temptations did. And euen in these daies also, some of Gods childzen at sometimes are shrewdly handled this way, and brought very low, euen vnto deaths doze: but yet the Lord in great mercie doth recouer them, both from totall and finall despaire. Onely they are humbled and tried by these sharpe fits, for a time, and that for their great good. For as we vse to say, that an ague in a yong man is a signe of health; so these burning fits of temptations, in the elect, for the most part, are signes of Gods grace and fauor. For if they were not of God, the Diuel would neuer be so busie with them.

Phila. Is it not meere presumption, and an ouermuch trusting to our selues, to bee perswaded of our saluation?

Theol. Nothing lesse. For the ground of this perswasion is not laid in our selues, or any thing within vs, or without vs; but onely in the righteousnesse of Christ, and the mercifull

promises of God. For, is it any presumption for vs to beleue that, which God hath promised, Christ hath purchased, and the holy Ghost hath sealed? No verily, it is not any presumption, but a thing which we all stand bound vnto, as we will answer it at the dreadfull day of iudgement. As for our selues, we do freely confesse, that in Gods sight we are but lumps of sinne, and masses of all miserie; and cannot of our selues moue hand or foot to the furtherance of our saluation. But being iustified by faith, we are at peace with God, and fully perswaded of his loue and fauour toward vs, in Christ.

Phila. Cannot the Reprobates and vngodly be assured of their saluation?

Theol. No. For the Prophet saith: There Esa. 57.
is no peace to the wicked. Then I reason thus: 22.
They which haue not the inward peace, cannot be assured: But the wicked haue not the inward peace: Therefore they cannot be assured. Steadfast faith in the promises doth assure: But the wicked haue not steadfast faith in the promises: Therefore they cannot be assured. The spirit of adoption doth assure: But the wicked haue not the spirit of adoption: Therefore they cannot be assured.

To conclude, when a man seeth in himselfe an euill conscience, blindenesse, prophanenesse,

and disobedience, hee shall in despite of his heart) sing this dolefull song: I know not whether I shall be saued or damned.

Phila. Is not the doctrine of the assurance of saluation a most comfortable doctrine?

Thol. Yes doubtlesse. For except a man bee perswaded of the fauour of God, and the forgiveness of sins, and consequently of his saluation, what comfort can he haue in any thing? Besides this, the perswasion of Gods loue towards vs, is the root of all our loue and cheerefull obedience towards him. For therefore we loue him and obey him, because we know hee hath loued vs first, and written our names in the booke of life. But on the contrarie, the doctrine of the Papists, which would haue men alwaies doubt and feare in a seruile sort, is most hellish and vncomfortable. For so long as a man holds that, what encouragement can he haue to serue God? what loue to his Maiestie? What hope in the promises? What comfort in trouble? What patience in aduersitie?

Antil. Touching this point I am flat of your minde. For I thinke verily a man ought to bee perswaded of his saluation. And for mine owne part I make no question of it. I hope to bee saued as well as the best of them all. I am out of feare for that. For I haue such

a stedfast faith in God, that if there should be but two in the world saued, I hope I should bee one of them.

Theol. You are very confident indeed. You are perswaded before you know. I would your ground were as good as your vaine confidence. But who is so bold as blinde Bayard? Your hope is but a fancie, and as a sick mans dreame. You hope you cannot tell what. You haue no ground for that you say. For what hope can you haue to bee saued, when you walke in no path of saluation? What hope can a man haue to come to London speedily, that traueleth nothing that way, but quite contrarie? What hope can a man haue to reape a good crop of cozne, that vseth no meanes, neither ploweth, soweth, nor harroweth? What hope can a man haue to be fat & well liking of his bodie, that seldome or neuer eateth any meat? What hope can a man haue to escape drowning, which leapeth into the Sea? Euen so, what hope can you haue to be saued, when you walke nothing that way, when you vse no meanes, when you doe all things that are contrary vnto the same? For (alas) there is nothing in you of those things, which the Scriptures doe as firme must bee in all those that shall bee saued. There be none of the forenamed signes and tokens in you. You are ignorant, prophane and carelesse.

carelesse. God is not worshipped vnder your
 roose. There is no true feare of God in your
 selfe nor in your houthold. You seldome heare
 the word preached. You content your selfe with
 an ignozant Minister. You haue no praier in
 your family, no reading, no singing of psalmes,
 no instructions, exhortations, or admonitions,
 or any other Christian exercises. You make no
 conscience of the obseruation of the Sabbaths;
 you vse not the name of God with any reue-
 rence; you breake out sometimes into horrible
 oathes and cursings; you make an ordinarie
 matter of swearing by your faith & your troth.
 Your wife is irreligious, your children disso-
 lute and vngracious, your seruants prophane
 & carelesse. You are an example in your owne
 house of al Atheisme, and conscienceles behaui-
 our. You are a great gamester, a rioter, a spend-
 thrift, a drinker, a common ale-house-haunter,
 an whore-hunter, and, to conclude, giuen to all
 vice and naughtinesse. Now then I pray you
 tell me, or rather let your conscience tell me,
 what hope you can haue to be saued, so long
 as you walke & continue in this course: Doth
 h.1.6. not S. Iohn say: If wee say wee haue fellow-
 ship with him, and walke in darkenesse, we are
 h.2.4. liers? Doth not the same Apostle auouch, that
 such as say they know God, and keepe not his
 commandements, are liers.

Againe,

Againe, doth he not say : He that committeth ^{1.Ioh.3} sin, is of the Diuell ; And, whosoever doth not ^{8.10.} righteousness, is not of God ? Doth not our Lord Jesus flatly tell the Jewes (which bragged that Abraham was their father) that they were of their father the diuell : because they did his works ? Doth not the Apostle Paul say : His ^{Rom.6} seruants we are, to whom we obey ; whether it ^{16.} be of sin, vnto death, or of obedience, vnto righteousness ? Doth not the scripture say : He that ^{Ioh.3.7} doth righteousness, is righteous ? Doth not our Lord Jesus affirme : that not euerie one that ^{Mat.7.} saith Lord, Lord, shall enter into the kingdome of heauen ; but he that doth the wil of my father which is in Heauen ? Therefore I conclude, that, for as much as your whole course is carnall, carelesse and dissolute, you can haue no warrantable hope to be saued.

Phila. I do verily thinke, that this mans case (which now you haue laied open) is the case of thousands.

Theol. Ye a doubtles of thousand thousands ; the more is the pity.

Asune. Soft and faire, fir, you are very round indeed. Soft fire maketh sweet mault. I hope you know wee must bee saued by mercie, and not by merit. If I should doe all my selfe, wherefore serueth Christ ? I hope that which I cannot doe, hee will doe for mee. And I hope
to

to bee saued by Iesus Christ as well as the best of you all.

Theol. Oh, now I see which way the game goeth. You would faine make Christ a cloake for your sinnes. You will sinne, that grace may abound. You will sinne frankly, and set all vpon Christs score. Truly there be many thousands of your minde, which hearing of Gods abundant mercy in Christ, are thereby made moze bold to sin. But they shall know one day, to their cost, what it is so to abuse the mercy of God. The Apostle saith: The mercy and louing kindenesse of God should lead vs to repentance. But we see, it leadeth many to further hardnesse of heart. The Prophet saith: With him is mercy, that hee may be feared. But many thereby are made moze secure and carelesse. But to come nearer the marke: you say you hope to bee saued by Iesus Christ. And I answer, that if those things be found in you which the Scriptures do auouch to be in al that shall bee saued by him, then you may haue good confidence, and assured hope: otherwise not. Now the Scriptures do thus determine it, and set it downe: That if a man be in Christ, and looke to be saued by him, he must be indued with these qualities following:
 First, he must be a new creature.
 Secondly, he must liue, not after the lusts of men:

om. 2.4

al. 130.

Things
 quired
 all that
 all be
 ued by
 hrist.

Cor. 5.

Pet. 4.2

men : but after the will of God.

Thirdly, he must be zealous of good works. Tit. 2. 1

Fourthly, he must die to sinne, and liue to righteousness. Rom. 6. 14.

Fifthly, he must be holy and vnblameable. Col. 2. 2.

Sixtly, he must so walke as Christ hath walked. Ioh. 2. 6.

Seuenthly, he must crucifie the flesh, with the affections and lusts. Gal. 5. 2

Eighthly, he must walke, not after the flesh, but after the spirit. Rom. 8.

Last of all, he must serue God in righteousness and true holinesse all the daies of his life. Luke 1. 75.

Loe then what things are required of al that shal be saued by Christ. Now therfore, if these things be in you in some measure of truth, then your hope is currant, sound & good : otherwise, it is nothing woorth. For in vaine doe men say they hope to be saued by Christ, when as they walke dissolutely. The reason hereof is, because the members must be sutable to the head. But Christ our head is holy ; therfore we his members must be holy also ; as it is witten ; Be ye holy, for I am holy. Otherwise, if we wil ioine prophane & vnholly members to our holy head Christ, then we make Christ a monster. As if a man should ioine vnto the head of a Lion the necke of a Beare, the body of a Wolfe, and the legges of a Fox : were it not a monstrous thing : would it not make a monstrous creature ?
Euen

Euēn such a thing doe they goe about, which would haue Swearers, Drunkards, Whoremongers, and such like, to bee the members of Christ, and to haue life and saluation by him. But sith you do so much presume of Christ, I pray you let me aske you a question.

Antil. What is that?

Theol. How doe you know that Christ died for you particularly and by name?

Antile. Christ died for all men, and therefore for me.

Theol. But all men shall not bee saued by Christ. How therefore doe you know that you are one of them that haue speciall interest in Christ, and shall be saued by his death?

Antile. This I know, that wee are all sinners, & cannot be saued by any other than by Christ.

Theol. Answer directly to my question. How doe you know in your selfe, and for your selfe, that you are one of the Elect, and one of those for whom Christ died?

Antil. I know it by my good faith in God: because I put my whole trust in him, and in none other.

Theol. But how know you that you haue faith? or how shall a man know his faith?

Antile. I know it by this, that I haue alwaies had as good a meaning, and as good a faith to Godward as any man of my calling, and that is

not

not booke-learned. I haue alwaies feared God with all my hart, and serued him with my prayers.

Theol. Tush: now you go about the bush, and houer in the aire. Answer me to the point. How doe you know certainly and assuredly, that Christ died for you particularly and by name?

Antile. You would make a man mad. You put me out of my faith: you driue me from Christ. But if you go about to driue me from Christ, I will neuer beleue you. For I know we must be saued only by him.

The. I go not about to driue you from Christ, but to driue you to Christ. For how can I driue you from Christ, seeing you neuer came nere him? How can I driue you out of Christ, seeing you were neuer in him? But this is it, that deceiueth you, & many others; that you think you beleue in Christ, because you say you beleue in Christ. As though faith consisted in words: or, as though a man had faith, because he saith so. If euery one that saith he hath faith, therefore hath faith: & euery one that saith he beleueth in Christ, doth therefore beleue: then who wil not haue faith? who will not beleue? But in very deed, your faith, and the faith of many others, is nothing else but a meere imagination. But all this while, you haue not answered my questiō, touching your particular knowledge of Christ.

Antil.

Antil. I can answer you no otherwise than I haue answered you. And I thinke I haue answered you sufficiently.

Theol. No, no; you faulter in your speech: your answer is not worth a button, you speake you wot not what, you are altogether befogd and benighted in this question. But, if there were in your heart the true knowledge, & lively feeling of God, then I am sure you would haue yelded another, and a better answer. Then you would haue spoken something from the sense and feeling of your owne heart, & from the worke of Gods grace within you: but because you can yeld no sound reason, that Christ died for you particularly, and by name; therefore I suspect you are none of them which haue proper interest in him, and in whom his death taketh effect indeed.

Phila. I thinke this question would grauell a great number: and few there be that can answer it aright.

Theol. It is most certaine. I do know it by lamentable experience, that not one of an hundred can soundly and sufficiently answer this question: none indeed, but only those, in whom the new worke is wrought, and doe by the inward work of the spirit feele Christ to be theirs. I haue talked with some, which are both witty, sensible, and learned: who notwithstanding when

When they haue been brought to this very point and issue, haue stucke soze at it, & staggered very much. And howsoeuer they might by wit and learning shuffle it ouer, and in a plundzed sort, speake reason: yet had they no feeling of that which they said, and therfore no assurance: and consequently as good neuer a whit, as neuer the better. It is the sanctifying spirit, that giueth feeling in this point. And therfore, without the feeling of the operation of the same spirit, it can neuer be soundly answered. Thus then, I doe close vp this whole matter: As the vine-branch cannot liue and bring forth fruit, except it abide in the vine: no moze can we, except we abide in Christ, & be truely grafted into him by a liuely faith. None can haue any benefit by him, but they only which dwell in him. None can liue by Christ, but they which are changed into Christ. None are partakers of his body, but they which are in his body. None can be saued by Christ crucified, but they which are crucified with Christ. None can liue with him being dead, but those which die with him being aliae. Therfore let vs root downward in mortification, that we may shoot vpward in sanctification. Let vs die to sin, that we may liue to righteousness: Let vs die while we are aliae, that we may liue when we are dead.

Answer. If none can be saued by Christ, but
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onely those which are so qualified as you speake of, then Lord haue mercy vpon vs: then the way to heauen is very straite indeed, and few at all shall be saued. For there be few such in the world.

The. You are no whit therein deceiued. For when all comes to all, it is most certaine, that few shall be saued. Which thing I wil shew vnto you, both by scripture, reason, and examples.

Asune. First then, let vs heare it prooued by the Scriptures.

Matt. 7.1.

Theol. Our Lord Iesus saith: Enter in at the straite gate. For, it is the wide gate and broad way that leadeth to destruction: and many there bee which goe in thereat: because the gate is straite, and the way narrow that leadeth vnto life, & few there be that find it. Again he saith:

Matt. 20.

6.

Many are called, but few are chosen. In another place, we read of a certaine man which came to our Saviour Chyist, and asked him of purpose whether few should bee saued. To whom our

Lu. 13.14.

Lord Iesus answered thus; Striue to enter in at the straite gate. For manie (I saie vnto you) will seeke to enter in, and shall not be able. In which answer, albeit our Saviour doth not answer directly to his question, either negatively or affirmatiuely; yet doth he plainly insinuate by his speeches, that few shall bee saued. For first he bids vs striue earnestly: noting thereby

that

that it is a matter of great strife against the World, the Flesh, and the Diuell. Secondly, he affirmeth, that the gate is very strait: noting that none can enter in, without vehement crowding and almost breaking their shoulder bones. Lastly, he saith: That many which seeke to enter in, shall not be able: noting thereby, that euen of them that seeke, many shall step short, because they seeke him not aright. Esaias also saith: Except the Lord of Hosts had left vs a seed, wee had beene as Sodome, and had beene like to Gomorrha. The Apostle also allegeth out of the Prophet: That the Lord will make a short account in the earth, and gather it into a short summe, with righteousness. These Scriptures, I thinke, are sufficient to proue that few shall be saued.

Esay 1.

Esay 10.

22.
Rom. 9.

Asune. Now let vs heare your reasons.

Theol. If wee come to reason, wee may rather wonder that any should bee saued, than so few shall be saued. For wee haue all the lets and hinderances that may bee, both within vs and without vs. Wee haue (as they say) the Sunne, Moone, and seuen Starres against vs. Wee haue all the Diuels in Hell against vs, with all their hornes, heads, marvellous strength, infinite wiles, cunning devices, deepe sleights, and methodicall temptations. Where runnes a soze streame against vs. Then haue

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wee

wee this present euill world against vs, with
 her innemorable baits, snares, nets, gins, and
 grins to catch vs, fetter vs, and intangle vs.
 Here haue wee profits and pleasures, riches
 and honour, wealth and preferment, ambition
 and couetousnesse. Here comes in a Campe
 royall of spirituall and inuisible enemies. Last-
 ly, we haue our flesh, that is, our corrupted na-
 ture against vs: wee haue our selues against
 our selues. For wee our selues are as great e-
 nemies to our saluation, as either the World,
 or the Diuell. For, our vnderstanding, reason,
 will, and affections, are altogether against vs.
 Our naturall wisdom is an enemy vnto vs.
 Our concupiscences and lusts doe minister
 strength to Satans temptations. They are all
 in league with Satan against vs. They take
 part with him in euery thing against vs and our
 saluation. They fight all vnder his standard,
 and receiue their pay of him. This then goeth
 hard on our side, that the Diuell hath an in-
 ward party against vs: and we carry alwaies
 within vs our greatest enemy, which is euer
 ready night and day, to betray vs into the
 hands of Satan: yea to vnbolt the doore, & let
 him in to cut our throats. Here then wee see an
 huge armie of dreadfull enemies, and a very
 legion of Diuels, lying in ambush against our
 soules. Are not we therfore poore wretches in a
 most

most pitifull case, which are thus betraied and besieged on euey side? All things then considered, may we not iustly maruell, that any shall be saued? For who seeth not, who knoweth not, that thousand thousands are carried headlong to destruction; either with the temptations of the World, the Flesh, or the Diuell? But yet further, I will shew, by another very manifest and apparent reason, that the number of Gods Elect vpon the face of the earth, are very few in comparison: which may thus be considered. First, let there be taken away from amongst vs all Papists, Atheists, and Heretikes. Secondly, let there be shoaled out all vicious and notozious euill liuers; as Swearers, Drunkards, Whoremongers, Worldlings, Deceiuers, Coseners, Proud men, Rioters, Gamesters, and all the prophane multitude. Thirdly, let there be refused and sorted out all Hypocrites, carnall Protestants, vaine Professors, Backsliders, Decliners, and cold Christians. Let all these, I say, bee separated: and then tell me, how many sound, sincere, faithfull, and zealous worshippers of God, will bee found among vs. I suppose we should not need the Art of Arithmeticks to number them. For I thinke, there would be very few in euery Village, Towne, and City; I doubt, they would walke very

thinly in the streets: so as a man might easily tell them as they go. Our Lord Jesus asketh a question in the Gospell of S. Luke, saying: Do you thinke, when the Son of man commeth, that hee shall find faith on the earth? To the which we may answer: Surely very little.

Asune. Now according to your promise, shew this thing also by examples.

Theol. In the first age of the world, all flesh had so corrupted their waies, that God could no longer beare them; but euen volwed their destruction, by the overflowing of Waters. When the flood came, how few were found faithfull! Eight persons onely were saved by the Arke. How few righteous were found in Sodome, and the Cities adjoining! but one poore Lot and his family. How few beleaguers were found in Iericho! But one Rahab. How few of the old Israelites entred into the land of Promise! But two: Caleb and Iosuah. The rest could not enter in, because of unbeliefe. The true and inuisible Church was small, during the gouernment of the Judges: as appeareth plentifully in that Booke. In Elias time, the Church was so smal, that it did not appeare. In the raigne of the Kings of Israel and Iudah, the sincere worshippers were very few: as appeareth by all the Prophets. During the captivity, the Church was as the Dove vnder a cloud,

cloud, shee was driven into the Wildernesse, where shee hid her selfe. During the persecutions of the Greeke Empire, by Gog, Magog, and Egypt, they were fewest of all. In Christs time what a sillie companie did hee beginne withall! How were all things corrupted by the Priests, Scribes, and Pharisees! In the beginning of the Apostles preaching there were few beleeuers. After the first six hundred yeeres, what an Eclipse was in the Church during the height of Antichrists raigne! How few true worshippers of God were in the world, for the space of almost seuen hundred yeeres! Since the Gospell was broached and spread abroad, how few do beleene! And as the Prophet saith, Lord Esa. 53.1 who hath beleeued our report? Thus then you see, it is apparent (both by Scripture, reason, and examples of all ages) that the number of the Elect is very small: and when all comes to all, few shall be saued.

Phila. I pray you tel vs how few, and to what scantling they may be reduced: whether one of an hundred, or one of a thousand shall be saued.

Theol. No man knoweth that: neither can I giue you any direct and certaine answer vnto it. But I say, that in comparison of the Reprobate, there shall be but a few saued. For all that professe the Gospell are not the true Church before God. There be many in the Church,

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which

which are not of the Church.

Phila. How do you prooue that?

The. Out of the ninth to the Romans, where
m. 9.6. the Apostle saith: All are not Israel, that are of
Israel. And againe, Esaias crieth, concerning
9.27. Israel: Though the number of the children of
Israel were as the sand of the Sea, yet but a rem-
nant shall be saued.

Phila. How doe you ballance it in the visible
Church: or in what comparison do you take it?
Let vs heare some estimate of it. Some thinke
one of a hundred, some but one of a thousand
shall be saued.

Theol. Indeed I haue heard some learned
and godly Diuines giue such coniectures: but
for that matter, I can say nothing to it. But
only let vs obserue the comparison of the holie
9.27. Ghost betwixt a remnant and the sand of the
sea, and it will giue some light into the mat-
ter.

Phila. Doth not the knowledge of this do-
ctrine discourage men from seeking after God?

Theol. Nothing lesse. But rather it ought to
awake vs, and stirre vp in vs a greater care of
our saluation, that we may be of the number of
Christ's little flocke, which make an end of their
saluation in feare and trembling.
il. 2.12.

Phila. Some make light of all these matters:
Others say; As for the life to come, that is the
least

least matter of an hundred to be cared for. As for that matter, they will leaue vnto God, euen as pleaseth him, they will not meddle with it. For they say, God that made them must saue them. They hope they shall do as wel as others, and make as good shift as their neighbours.

Theol. It is lamentable that men should be so carelesse, and make so light of that which (of all other things) is most weightie and important. For it shall not profit a man to winne the whole world, and lose his owne soule, as the autho^r of all wisdom testifieth. Mat. 16

Asune. I pray you sir, vnder correction, giue mee leaue to speake my minde in this point. I am an ignorant man: pardon mee if I speake amisse. For a fooles bolt is soone shot.

Theol. Say on.

Asune. I doe verily thinke that God is stronger than the diuell. Therefore I cannot beleecue that hee will suffer the Diuell to haue more than himselfe. Hee will not take it at his hands. Hee loueth mankinde better than so.

Theol. You doe carnally imagine that God will wrestle and strue with the diuel about the matter. As for Gods power, it doth neuer crosse his will. For God can doe nothing against his will and decree, because he will not.

Asune. Yea but the Scripture saith, God wil haue all men saued.

Theol. That is not meant of enery particular man, but of all sorts some. Some Iewes, some Gentiles, some rich, some poore, some high, some low, &c.

Asune. Christ died for all: therefore all shall be saued.

Theol. Christ died for all in the sufficiencie of his death, but not in efficacie vnto life. For only the Elect shall be saued by his death. As it is written: This is my blood in the new Testament, which is giuen for you: meaning his Disciples, and chosen children. And againe; Christ being consecrated, is made the authoꝝ of saluation, to all that obey him.

Asune. God is mercifull, and therefore I hope he will saue the greatest part for his mercie sake.

Theol. The greatest part shall perishe: but all that shalbe saued, shalbe saued by his mercie. As it is written: He will haue mercy on whom he will haue mercie: And whom he will hee hardeneth. And againe: It is not in him that willeth, or in him that runneth: but in God that sheweth mercie. Therefore, though God be infinite in mercy, and Christ infinite in merit, yet none shall haue mercie, but only the vessels of mercie.

Antile. Can you tell who shall be saued, and who shall be damned? Doe you know Gods secrets? When were you in Heauen? When spake

spake you with God? I am of the minde that all men shall be saued. For Gods mercy is aboue all his works. Say you what you will, and what you can, God did not make vs to condemne vs.

Theol. You are very peremptory indeed: you are more bold than wise: so? Christ saith, few shall be saued: you say, all shall be saued. Whether then shall we beleue Christ, or you?

Antil. If there should come two soules, one from heauen, and another from hell, and bring vs certaine newes how the case stood, then I would beleue it indeed.

Theo. But case two soules of the dead should come, the one from Heauen, the other from Hell: I can tell you afozehand certainly what they would say, and what newes they would bring.

Antile. What I pray you?

Theol. They would say there be few in heauen, and many in hell: heauen is emptye, and hell is full.

Antile. How know you that? How know you they would say so?

Theol. I am sure, if they speake the truth, they must needs say so.

Antile. Must they needs? Why, I pray you, must they needs?

Theol. Because the word of God saith so. Because Moses and the prophets say so. If you

you will not beleue Moses, and the Prophets, neither will you beleue, though one, though two, though an hundred should rise from the dead.

Antile. Yes, but I would.

Theol. I pray you let me aske you a question. Whether doe you thinke that God and his word, or the soules of dead men are moze to be credited?

Antile. If I were sure that God said so, then I would beleue it.

Theol. If his word say so, doth not he say so? Is not he and his word all one?

Antile. Yet for all that, if I might heare God himselfe speake it, it would moue me much.

Theol. You shew your selfe to be a notable Infidel. You wil not beleue Gods word without signes and miracles, and wonders from the dead.

Antile. You speake as though you knew certainly that hell is full. You doe but speake at randome: you can not tel: you were neuer there to see. But for mine owne part, I beleue there is no hell at all, but only the hell of a mans conscience.

Theol. Now you shew your selfe in kinde what you are. You say you beleue no hell at all. And I think if you were wel examined, you beleue no heauen at all, neither God, nor diuel.

Antile.

Antile. Yes : I belecue there is an Heauen, because I see it with mine eies.

Theol. You will beleue no more belike than you see: but blessed is he that beleueth, and seeth not. You are one of the rankest Atheists that euer I talked withall.

John 2
29.

Antile. You ought not to iudge : you know not mens hearts.

Theol. Out of the abundaunce of the heart the mouth speaketh. You haue sufficiently bewrayed your heart by your words. For the tongue is the key of the minde. As for iudging, I iudge you only by your fruits, which is lawfull. For we may iustly say ; It is a bad tree which bringeth forth bad fruit ; and he that doth wickedly, is a wicked man. But it is you , and such as you are , that will take vpon you to iudge mens hearts. For, though a mans outward actions be religious and honest , yet you will condemne him. And, if a man giue himselfe to the word and pzaier, refozmeth his family, and abstaineth from the grosse sinnes of the world, you will by and by say he is an hypocrite. And thus you take vpon you to iudge mens hearts, as though you knew with what affection these things are done.

Antile. I confesse I am a sinner : and so are all other for ought I know. There is no man but hee may be amended. I pray God send vs
all

all of his grace, that we may please him, and get to heauen at last.

Theol. Now you would shuffle vp all together, as though you were as good as the best, and as though there were no difference of sinners: but you must learne to know that there is great difference of sinners. For there is the penitent, and the vnpenitent sinner; the carefull, and the carelesse sinner; the sinner whose sinnes are not imputed, and the sinner whose sinnes are imputed; the sinner that shall be saued, and the sinner that shall be damned. For it is one thing to sinne of frailtie, another thing to liue in it, dwell in it, and trade in it, and (as the holy Ghost speaketh) to sucke it in, as the fish sucketh water, and to draw it vnto vs with cart ropes and cords of vanitie.

To conclude therefore, there is as great difference betwixt a sinner, and a sinner, as betwixt light and darkenesse. For though Gods children be sinners in respect of the remnants of sin within them, yet the Scriptures call them iust and righteous: because they are iustified by Christ, and sanctified by his grace and holy spirit. And for this cause it is that S. Iohn saith, He that is borne of God, sinneth not.

Antile. What, I pray you, did you neuer sin?

Theol. Yes, and what then? what are you the better?

Antile.

Antil. You Preachers cannot agree amongst your selues. One saith one thing, and another saith another thing : so that you bring the ignorant people into a mammering : and they know not on which hand to take.

Theol. The Preachers, God be thanked, agree very well together, in all the main grounds of Religion, and principall points of saluation. But, if they dissent in some other matters, you are to trie the spirits, whether they be of God or no. You must trie all things, and keepe that which is good.

Antil. How can plaine and simple men trie the spirits and doctrines of the Preachers?

Theol. Yes. For the Apostle saith : The spirituall man discerneth all things. And S. Iohn saith to the holy Christians : You haue receiued an ointment from that holy one, and know all things : that is, all things necessary to saluation. Those therefore which haue the spirit of God, can iudge and discerne of doctrines, whether they be of God or no. 1. Cor. 2
15.
1. Ioh. 2
26.

Antil. I am not booke-learned : and therefore I cannot iudge of such matters. As for hearing of Sermons, I haue no leasure to goe to them : I haue somewhat else to doe. Let them that are bookish, and heare so many Sermons, iudge of such matters. For I will not meddle with them, they belong not vnto me.

Theol.

Theol. Yet for all that, you ought to read the Scriptures, and heare the word of God preached, that you may be able to discern betwixt truth and falshood in matters of Religion.

Antil. Belike you thinke none can bee saued without Preaching, and that all men stand bound to frequent Sermons, but I am not of your mind in that.

Theol. Our Lord Jesus saith : My sheepe
 ph. 10. 27
 ph. 8. 47. heare my voice. And againe he saith : Hee that
 is of God, heareth Gods word. Yee therefore
 heare it not : because you are not of God. You
 see therefore how Christ Jesus maketh it a spe-
 ciall note of Gods childe, to heare his Word
 Preached.

Antil. But I thinke wee may serue God well
 enough without a Preacher. For, Preachers are
 but men ; and what can they doe ? A Preacher
 is a good man, so long as he is in the Pulpit ; but
 if hee bee out of the Pulpit, hee is but as another
 man.

Theol. You speake contemptuously of Gods
 messengers, and of Gods sacred ordinance. But
 the Apostle doth fully answer your obiection,
 om. 10. saying : Faith commeth by hearing, and hearing
 by the word of God : and how can they heare
 without a Preacher ? In which words the Apo-
 stle telleth you flatly, that you can neither haue
 faith, nor serue God aright, without preaching.

Antil.

Antil. When you haue Preached all that you can, you can make the word of God no better than it is : and some put in and put out what they list. The Scriptures are but mens inuentions : and they made the Scriptures.

Theol. We preach not to make the Word better, but to make you better. As for putting in and putting out, it is a mere vntruth. And whereas you say, the Scriptures were made by men, it is blasphemy once to thinke it : and you are worthy to receiue your answer at Tiburne.

Antil. Now I see you are hot. I perceiue, for all your godlinesse you will be angrie.

Theol. I take it to be no sinne to be angrie against sinne. For your sinne is very great : and who can beare it ?

Antil. All this while you speake much for Preaching : but you say nothing for Praier. I thinke there is as much need of Praier, as Preaching. For I finde in the Scriptures, Pray continually ; but I finde not, Preach continually.

Theol. No man denieth, but that Praier is most needfull, alwaies to be ioined vnto Preaching & al other holy exercises: for it is the handmaid to all. But yet we prefer preaching aboue it, because Preaching is both the Directour and whetstone of Praier: yea, it stirreth vs aright in all

all spirituall actions and seruices whatsoeuer: without the which we can keepe no certaine course, but are euer ready to erre on this hand or that. Now whereas you say, you find *Pray* continually, but not *Preach* continually, you might (if you were not wilfully blind) find also *Preach* continually. For the Apostle saith to Timothy,

Tim. 3.

Be instant: Preach the word in season, and out of season: that is, alwaies; as time and occasion shall serue.

Antil. You extoll Preaching: but you say nothing for reading. I beleeue, you condemne reading.

Theol. Doth he that highly commendeth gold condemne silver? I do ingenuously confesse, that both publike and priuate reading of the Scriptures, are very necessarie and profitable, and would to God, it were more vsed than it is. For it is of singular vse, both to increase knowledge and iudgement, and also to make vs more fit to heare the word *Preached*. For, such men as are altogether ignorant of the *Histories* of the Bible, can heare the word with small profit or comfort.

Pbda. It seemeth, that this man neither regardeth the one nor the other: because, for ought that I can see, hee careth not greatly if the Scriptures were burnt.

Serul. Oh Sirrah, you speake very malaparty

partly : you may speake when you are bidden. Who made you a Iudge ? You are one of his Disciples ; and that makes you to speake on his side.

Phila. No Sir, I hope, I am Christs Disciple, and no mans. But assuredly, I cannot hold my peace at your vile cauffling, and most blasphemous speeches.

Antil. I crie you mercie, Sir. You seeme to be one of these Scripture men: you are all of the spirit: you are so full of it, that it runneth out at your nostrils.

Phila. You do plainly shew your selfe to bee a scoffing Ismaelite.

Antil. And you doe plainly shew your selfe to be one of these folke of God, which know their seats in heauen.

Phila. I pray God be mercifull vnto you, and giue you a better heart. For I see you are in the gall of bitternesse, and in the bond of iniquity.

Antil. You thinke there is none good, but such as your selfe, and such as can please your humor. You will, forsooth be all pure. But by God, there be a company of pure knaues of you.

Theol. Nay now you doe manifestly shew of what spirit you are. For you both sweare and smile with one breath.

Antil. God forgive mee. Why did hee anger me then ? There be a company of such con-

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trollers

rollers as he in the world, that no body can bee quiet for them.

Theol. I perceiue a little thing will anger you, &th you will bee angrie with him for speaking the truth.

Antil. What hath he to doe with me? Hee is more busie than needs. Why doth he say, I am in a bad case? I will not come to him to learne my duty. If I haue faults, he shal not answer for them. I shall answer for mine owne faults, and euery fat shall stand on his own bottome. Let him meddle with that he hath to doe withall.

Theol. You are too impatient: you take matters at the worst. We ought friendly, and in loue to admonish one another: for we must haue a care one of anothers saluation. I dare say for him, that he speaketh both of loue and compassion towards you.

Antil. I care not for such loue. Let him keepe it to himselfe. What doth he thinke of me? Doth hee suppose that I haue not a soule to saue as well as hee: or that I haue no care of my saluation? I would hee should know, that I haue as great care for my saluation as hee, though I make no such outward shewes. For all is not gold that glistereth. I haue as good a meaning as hee, though I cannot vtter it.

Theol. These words might well bee spared. I hope you will be pacified, and amend your

life, and draw nearer to God hereafter.

Antil. Truly Sir, you may thinke of me what you please. But I assure you, I haue more care that way, than all the world wonders at; I thank God for it. I say my praiers euery night when I am in my bed. And if good praiers wil doe vs no good, God helpe vs. I haue alwaies serued God duly and truly, and had him in my minde. I do as I would be done to. I keep my Church, and tend my praiers while I am there. And, I hope, I am not so bad as this fellow would make mee. I am sure, if I be bad, I am not the worst in the world: there bee as bad as I. If I goe to Hell, I shall haue fellowes, and make as good shift as others.

Theol. You thinke, you haue spoken wisely: but I like not your answer. For your words smell strongly, both of ignorance, pride, and unbelæfe. For first you iustifie your selfe in your faithles and ignorant worshipping of God. And secondly, you iustifie your selfe by comparison with others; because others are as bad as you, and you are not the worst in the world.

Antil. Now I know, you speake of ill will. For, you neuer had any good opinion of mee.

Theol. I would I could haue as good an opinion of you, as I desire; and that I might see that wrought in you, which might

draw my loue and liking towards you. And as for ill will, the Lord knoweth I beare you none. I desire your conuersion and saluation, with my whole heart. And I would thinke my selfe happy, if I might saue your soule with the losse of my right arme.

Antil. I hope I may repent. For the Scripture saith: At what time soeuer a sinner doth repent, God will haue mercy on him. Therefore if I may haue space and grace, and time to repent before death, and aske God forgiuenesse, and say my prayers, and crie God mercie, I hope I shall doe well enough.

Theol. You speake as though repentance were in your power, and at your commandement, and that you can put it into your owne heart when you list; and that makes you, and many others presume of it, three houres before death. But you must know, that repentance is the rare gift of God: and it is giuen but to a few. For God will know him well that he bestoweth repentance vpon, sith it is proper onely to the Elect. It is no word matter. It is not attained without many and feruent prayers, and much hearing, reading, and meditating in the word of God. It is not so easie a matter to come by, as the World iudgeth. It is not found but of them that seeke it diligently, and begge it earnestly. It is no ordinary three houres

houres matter. Crie God mercie a little for fashion will not doe it. Curlozie saying of a few praiers a little before death, auaieth not. For, though true repentance be neuer too late, yet late repentance is seldome true. Wherein delaies are dangerous: for the longer we deferre it, the worse is our case. The further a naile is driven in with an hammer, the harder it is to get out againe. The longer a disease is let runne, the harder it is to cure. The deeper a tree is rooted, the harder it is to plucke vp againe. The longer we deferre the time of our repentance, the harder it will be to repent; and therefore it is dangerous driving it off to the last cast. For an ancient Father saith: Wee read but of August. one that repented at the last, that no man should presume: and yet of one, that none might despair.

Well then, to conclude this point, I would haue you to know, that the present time is alwaies the time of repentance. For, time past can not be recouered, and time to come is uncertaine.

Antile. Sir, in mine opinion you haue vttered some very dangerous things, and such as were enough to driue a man to despaire.

Theol. What be they, I pray you?

Antile. There bee diuers things. But one thing doth most of all sticke in my stomacke,

and that is, the small number that shall be saued, as you say. But I can hardly be perswaded that God made so many thousands to cast them away when hee hath done. Doe you thinke that God hath made vs to condemne vs? Will you make him to bee the authour of condemnation?

Theol. Nothing lesse. For God is not the cause of mens condemnation, but themselves. For euery mans destruction commeth of himselfe: as it is written: O Israel, thy destruction is of thy selfe. As for God, he doth (in great mercie) vse all possible meanes to saue soules: as he saith by the Prophet: What could I haue done more to my vineyard that I haue not done vnto it? But to come nearer to your question. I denie that God hath created the most part of men only and solely vnto perdition, as the proper end which hee did aime at in creating them: but hee hath created all things for the praise of his glorie; as it is written: Hee hath created all things for himselfe, and the wicked also for the euill day. Then it followeth, that the cause and end why the wicked were created, neither was, nor is the only destruction of his creature, but his owne praise and glorie; that that only might appeare and shine forth in all his workes. Yet certainc it is, that God for iust causes (albeit

vnknown and hidde to vs) hath reiected a great part of men. The causes, I say, of reprobation are hid in the eternall counsell of God, and known to his godly wisdom only. They are secret and hidde from vs; reserued in his eternall wisdom to be revealed at the glorious appearing of our Lord Jesus. His iudgements Psal 36. (saith the Scripture) are as a great deepe, and Rom. 11. his waies past finding out. It is as possible for vs to comprehend the Ocean sea in a little dish, as to comprehend the reason of Gods counsell in this behalfe.

Antile. What reason, iustice, or equitie is there, that sentence of death should be passed vpon men before they be borne, and before they haue done good or euill?

Theol. I told you before, that we can neuer comprehend the reason of Gods proceeding in this behalfe: yet we must know that his will is the rule of righteousness, and must be vnto vs in stead of a thousand reasons. For whatsoeuer God willeth, in as much as hee willeth it, is to be holden iust. We can not conceiue the reason of many naturall things, and things subiect to sense; as the motion of the celestiaall bodies, their vnconceivable swiftnesse, their matter and substance, their magnitude, altitude, and latitude. We can not thoroughly finde out the causes of the thunder, lightning,

lightning, windes, earth-quakes, ebbing and flowing of the Sea, and many other things vnder the Sunne: how then can we possibly ascend vp into the priue chamber and counsell-house of God, to sift and search out the bottome of Gods secrets; which no wit or reach of man can any way attaine vnto? Let vs therefore learn in Gods feare to reuerence that which we can not in this life comprehend.

This one thing I must say vnto you, that whatsoeuer God decreeth, yet doth hee execute no man, till he haue ten thousand times deserved it. For betwixt the decree and the execution thereof, commeth sinne in vs, and most iust causes of condemnation.

Antil. If God haue decreed mens destruction, what can they do withall? who can resist his will? why then is hee angrie with vs? For all things must needs come to passe according to his decree and determination.

Theo. First, I answer you with the Apostle. O man, who art thou which pleadest against God? Shall the thing formed say to him that formed it, Why hast thou made mee thus? Hath not the Potter power of the clay, to make of the same lumpe one vessell to honour, and another to dishonour? Moreover, I answer, That Gods decree doth not enforce the will of man: but it worketh, and moueth of it selfe.

It hath in it selfe the beginning of euill motion, and sinneth willingly. Therefore, though the decrees of God imposeth a necessitie vpon all secundarie causes (so as they must needs be framed and disposed according to the same) yet no coercion or constraint: for they are all carried with their voluntarie motion. Euen as we see the plumbe of a clocke, being the first mouer, doth cause all the other wheeles to moue, but not to moue this way or that way: for in that they moue some one way, and some another, it is of themselves; I meane of their owne frame. So Gods decree doth moue all secundarie causes, but not take away their owne proper motion. For God is the author of euery action, but not of any euill in any action. As the soule of man is the originall cause of all motion in man, as the Philosophers dispute, but yet not of lame and impotent motion; for that is from another cause; to wit, some defect in the bodie. So, I say, Gods decree is the root and first cause of motion, but not of defective motion: That is from our selues. Likewise, that a bell soundeth, the cause is in him that ringeth it: but that it iarreth, the cause is in it selfe. Againe, that an instrument soundeth, is in him that plaieth vpon it: but that it iarreth, is in it selfe; that is, in it owne want of tuning. So then, to shut by this point, all instruments

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and middle causes are so moued of God, being the first mouer, that hee alwaies doth well, heily, and iustly in his mouing. But the instruments moued are carried in contrary motions, according to their owne nature and frame. If they be good, they are carried vnto that which is good: but if they be euill, they are carried vnto euill. So that according to the double beginning of motion and will, there is a double and diuers worke and effect.

Antile. But from whence commeth it that man of himselfe, that is, of his owne free motion, doth will that which is euill?

Theol. From the fall of Adam, whereby his will was corrupted.

Antile. What was the cause of Adams fall?

Theol. The Diuell, and the depzauation of his owne will.

Antile. How could his will incline vnto euill, it being made good, and he being made good?

Theol. Hee and his will were made good, yet mutably good. For, to be immutably good, is proper onely to God. And Adam did so stand, that hee might fall, as the euent declared.

Antile. Was not the decree of God the cause of Adams fall?

Theol. No: but the voluntarie inclination of his will vnto euill. For Adams will was neither forced, nor by anie violence of Gods purpose,

purpose, compelled to consent: but he, of free will and ready minde, left God, and ioined with the Diuell.

Thus then I doe determine, that Adam sinned necessarily, if you respect the decreë or event: but if you respect the first mouer and inherent cause, which was his owne will, then he sinned voluntarily and contingently. For the decreë of God did not take away his will, or the contingencie thereof, but only order and dispose it. Therefore (as a learned writer saith) *Volens peccauit, & motu*: Hee sinned willingly, and of his owne motion. And therefore no euill is to be attributed vnto God or his decree.

Antile. How then doe you conceiue and consider of the purpose of God in all these things?

Theol. Thus: That God decreed with himselfe, *uno actu*, at once:

That there should be a world,
That Adam should be created perfect,
That he should fall of himselfe,
That all should fall with him,
That he would saue some of the lost race,
That he would doe it of mercie through his son,
That he would condemne others for sinne.

Antile. But how doe you prooue the decree of reprobation? to wit, That God hath determined the destruction of thousands before the world was?

Theol

Theol. The Scripture calleth the reprobates
 .9.22. The vessels of wrath, prepared to destruction.
Thes. 5. The Scripture saith: God hath not appointed
 vs vnto wrath. Therfore it followeth, that some
 are appointed vnto wrath. The Scripture saith
 of the reprobates, That they were even ordai-
 ned to stumble at the Word. The Scripture
 saith: They were of old ordained to this condem-
 nation.
et. 2.8
1. ver. 4

Antile. But how answer you this? God wil-
 leth not the death of a sinner: Therefore he hath
 predestinate none to destruction.
ec. 1.8.

Theol. God willeth not the death of a sinner
 simply, and absolutely, as it is the destruction
 of his creature; but as it is a meane to declare
 his iustice, and to set forth his glorie.

Antile. God did foresee and foreknow that
 the wicked would perish through their owne
 sinne: but yet hee did not predestinate them vn-
 to it.

Theol. Gods prescience and foreknowledge
 cannot be separated from his decre. For what-
 soeuer God hath foresene and foreknowen in
 his eternal counsel, he hath determined the same
 shall come to passe. For as it appertaineth to
 his wisdom to foreknow and foresee all things,
 so doth it appertaine to his power to moderate
 and rule all things according to his will.

Antile. What do you call prescience in God?

Theol.

Theol. Prescience in God, is that whereby all things abide present before his eyes : so that to his eternall knowledge, nothing is past, nothing to come; but all things are alwaies present. And so are they present, that they are not as conceived imaginations, formes, and motions; but all things are alwaies so present, before God, that he doth behold them in their verity and perfection.

Antil. How can God iustly determine of mens destruction, before they haue sinned?

Theol. This obiection hath been answered in part before. For, I told you, that God condemneth none but for sin, either originall onely, or else both originall and actuall. For howsoever he doth in himselfe, before all time, determine the reprobation of many, yet hee proceedeth to no execution, till there be found in vs both iust deserts, and apparent cause. Wherefore they deale vnfoundly and foolishly, which confound the decree of reprobation with damnation it selfe: sith sinne is the cause of the one, and onely the will of God of the other.

Phila. Well Sir, sith wee are so farre proceeded in this question, by the occasion of this mans objections and cauils, I pray you now, as you haue spoken much of reprobation, and the causes thereof, so let vs heare somewhat of election, and the causes thereof: and shew

vs out of the Scriptures, that God hath before all worlds chosen some to eternall life.

Theol. Touching the decreë of Election, there are almost none that make any doubt thereof: therefore small p^{ro}ofe shall serue fo^r this point. Onely I will confirme it by one o^r two testimonies out of the holy Scriptures. First the *phel. 2.3* Apostle saith: Blessed bee God, euen the Father of our Lord Iesus Christ, who hath blessed vs with all spirituall blessings in heauenly things in Christ, as hee hath chosen vs in him, before the foundation of the world, that we should be holy, and without blame before him, in loue. You see, the words are very plaine and p^{re}gnant fo^r this purpose. Another confirmation is taken out of the 8. Chapter to the Romans, in these words: *om. 8.* Those whom he knew before, did he also predestinate to be like to the image of his owne Son: that hee might bee the first borne of many brethren.

Phila. Which be the causes of Election?

Theol. The causes of Election are to be found only in God himselfe. Fo^r his eternall Election dependeth neither vpon man, neither yet vpon any thing that is in man, but is purposed in himselfe, and established in Christ in whom we are elected. This is fully p^{ro}ued in these *ph. 1.5.6* words: Who hath predestinated vs to bee adopted through Iesus Christ in himselfe, according

ding to the good pleasure of his wil, to the praise of his glory, wherewith hee hath made vs freely accepted in his beloued. **Where we see, the Apostle telleth vs, that his free grace, and the good pleasure of his will, are the first motives or moving causes of our election.**

Phila. But the Papists fetch the first motiue of election out of mans merits, and fore-seene workes. For, say they, God did fore-see who would repent, belecue, and doe well : and therefore he made choice of them.

Theol. But they are greatly deceiued. For I say againe, and againe, that there was nothing in vs which did euer moue God to set his loue vpon vs and to chuse vs vnto life : but he euer found the originall cause in himselfe. As it is written : Hee will haue mercy vpon whom hee Rom. 9. will haue mercy : and whom hee will, hee hardneth. And againe : It is neither in him that Rom. 9. willeth, nor in him that runneth : but in God that sheweth mercie. The Lord himselfe also testifieth, that hee did chuse his people, not for any respect in them ; but onely because hee Deut. 7. loued them, and bare a speciall fauour vnto them. So then it is a certaine truth that Gods eternall predestination excludeth all merits of man, and all power of his will, thereby to attaine vnto eternal life : and that his free mercy, and vnderferued fauour, is both the beginning,
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the middell, and the end of our saluation. What is to say, all is of him, and nothing of our selues.

Phila. Whether then doth faith depend vpon election, or election vpon faith? That is, whether did God chuse vs because wee doe beleue? or whether doe wee beleue, because wee are chosen?

Theol. Out of all doubt, both faith, and all fruits of faith, doe depend vpon election. For therefore we beleue, because we are elected; and not therfore elected, because we beleue. As it is written: So many as were ordained to euerlasting life, beleued.

Answr. If men be predestinate before they be borne, to what purpose serue all precepts, admonitions, lawes, &c? It forceth not how wee liue. For neither our godly, or vngodly life can alter the purpose of God.

Theol. This is a very wicked and carnall objection, and sheweth a vile and dissolute minde in them that vse it. But I would wish such men to consider the end of our election: which is, that we should lead a godly life. As it is plainly set downe in the first to the Ephesians, where the Apostle saith: God hath chosen vs before the foundation of the world. But to what end? that we should liue as we list? No, no. saith he: But that wee should bee holie and vnblameable before him. Again he saith: Wee are predestinate

nare to bee made like the image of his Son ; that is, to be holy and righteous. For most certaine it is, that we can iudge nothing of predestinati- on, but by the consequents : that is, by our cal- ling, iustification, and sanctification. For when once we feele the worke of grace within vs (that is, that we are washed by the new birth, and renewed by the holy Ghost, finding in our selues an vnfeined hatred of sin, and loue of righteous- nesse) then are we sure, and out of all doubt, that we are predestinated to life. And it is euen as much, as if God had personally appeared vnto vs, and whispered vs in the eare, and told vs that our names are taken, and written in the booke of life. For, whom hee hath predestinate, Rom. 8 them hee hath called: and whom he hath called, them he hath iustified: and whom he hath iusti- fied, them he hath glorified. Now therefore, till we feele these markes of election wrought in vs, we can be at no certainty in this point: neither are we to take any notice of it, or meddle in it: but we must strue, according to that power and faculty we haue, to liue honestly, and ciuillie, waiting when God will haue mercy on vs, and giue vs the true touch. As for them that are carelesse and dissolute, setting all at six and seuen there is small hope that they are elected, or euer shall be called.

Antil. I thinke the Preaching and publishing
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of this doctrine of predeltinatiō hath done much hurt : and it had beene good it had neuer beene known to the people, but vrrterly concealed. For, some it driueth to despaire, and others it maketh more secure and carelesse.

Theol. You are in a great error. For this Doctrine is a part of Gods reuealed Truth, which hee would haue knowen to his people. And in good sooth, it is of very great and comfortable vie to the children of God, against all the assaults of the Diuel, and temptations of desperation whatsoeuer. For, when a man hath once in truth felt, by the effects, that God hath chosen him to life : then though the Diuell lie sore at him, and the conscience of sinne and his owne frailties most vehemently assault him, yet hee knoweth certainly, that the eternal purpose and counsell of God is immutable ; and that because his salvation is not grounded vpon himselfe, or his owne strength, but vpon the vchangeable Decree of God, which is a foundation vnmoueable, and alwaies standing sure and firme ; therefore doe the Diuell and sinne what they can, yet he shall be vpheld in righteousness and truth, and euen (as it were) bozn vp in the arms of God euen to the end. For whom God loueth, to the end he loueth them. Whereouer when once the Lords people perceiue (by their sanctification and new birth) both that the Lord hath re-
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lected and repozobated so many thousand thousands, and made choice of them to bee heires of his most glorious Kingdome, being in themselves of the same mold and making that others are; & that he hath done all this of his free grace, and undeserued mercy towards them: oh, how doth it ravish their hearts with the loue of him! Again, how frankly and cheerefully doe they serue him! How willingly and faithfully doe they obey him! Yea, how are they wholly rapt, and enflamed with the desire of him! For it is the perswasion & feeling of Gods loue towards vs, that draweth vp our loue to him againe; as S. Iohn saith: Wee loue him, because he hath loved vs first. 1. Ioh. 4.

Moreover, it is said of Mary Magdalen, Luke 7. that shee loved much, because much was forgiven. For, after she felt her many and great sins freely pardoned, her affections were kindled with the loue and obedience of Christ. So likewise the Church in the Canticles, after she had Cant. 2. bene in the banquetting house of all spirituall grace, and felt the banner of Christs loue displayed upon her, forthwith she was rapt therewith, and cried out (as it were in a swoone) that shee was sicke of loue. So againe, when Christ put in his hand by the hole of the doore (that is, touched Cant. 5. the very inward parts of her heart, by his spirit) then her heart yearned, and her bowels were

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were affectioned towards him. This is it which Saint Paul praieeth for vpon his knees, that it may be granted to the Ephesians, that they may be able to comprehend with al the Saints, what is the breadth and length, height and depth of Gods loue towards vs, and to know the loue of Christ (which passeth knowledge) and to be filled with all fulnesse of God. Thus then you see the great and comfortable vse of this doctrine of election, both in that it ministreth strength and comfort against all temptations, as also because it constraineth vs to loue God, and of very loue to feare him, and obey him.

Phila. Well Sir, I thinke now you haue spent time enough in answering the obiections and cauils of *Antilegon*. In all which I doe obserue one thing; that there is no end of cauilling and objecting against the truth: and that a man may object more in an houre, than a learned man can well answer in a day.

Theol. You say truth. And the reason herof is, because men haue sinne in them out of measure, and the spirit of God but in measure. Therfore they can by the one, object and conceiue more against the truth, than by the other they shall be able to answer and say for it.

Phila. It appeareth indeed, that errors be infinite, and obiections innumerable, & that there is no end of mens cauilling against Gods sacred

cred truth. It is good for vs therefore to bee thorowly fetled in the truth, that wee be not entangled or snarled with any cauils, or sophistications whatsoeuer. But I doe verily thinke (notwithstanding all his obiections, and exceptions) that hee doth in his conscience desire with *Balaam*, to die the death of the righteous, and to be as one of them, whom hee seemeth to despise.

Theol. I am so perswaded too. For this is the triumph that vertue hath ouer vice, that where she is most hated, there she is often desired and wished for. And this is the great punishment that God bringeth vpon the wicked; *Virtutem ut videant, intabescantq, relictâ*, as saith the Poet; That they shall see vertue, and pine away, hauing no power to follow it.

Phila. But now let vs returne to the point we were in hand with, before we fell into these obiections and cauils: which was concerning the small number of them which shall be saued. And as you haue shewed vs many reasons thereof, so proceed to speake yet more vnto that point.

Theol. As I haue shewed you of sundry lets, both within vs, and without vs, which doe keepe vs backe from God, and hold vs fast in our sinnes: So now, vnto all that hath bene said before, I will adde nine great hinderances vnto eternall life: which may not vnfitly be

termed nine barres out of heauen, and nine gates into hell.

Phila. Which be they?

Theol. They be these:

Nine
gates in-
to hell.

Infidelitie.

Presumption of Gods mercy.

Example of the multitude.

Long custome of sinne.

Long escaping of punishment.

Hope of long life.

Conceitednesse.

All company.

Euill example of Ministers.

Phila. These indeed be strong barres out of heauen; and wide gates into hell. I pray you therefore prooue them out of the Scriptures, and lay them foorth somewhat more largely.

Theol. The first, which is Infidelity, is proued out of the fourth chapter to the Hebrewes, where it is written: Vnto vs was the Gospell preached, as vnto them: but the word which they heard, profited them not, because it was not mixed with faith in those that heard it. And againe: They could not enter in because of vnbeliefe. Here we see that vnbeliefe did barre out the old people from entring into the land of promise, which was a figure of Gods eternall kingdome. And sure it is, that the same vnbeliefe doth barre out thousands of vs. For

many

many will beleue nothing but their owne fantasies. They will not beleue the word of God : especially when it is contrarie to their lusts and likings, profits & pleasures. Though things be manifestly proued to their faces, and both the Chapter and the Verse shewed them, yet will they not beleue : or though they say they beleue, yet will they neuer goe about the practise of any thing, but reply against God in all their actions. And, for the most part, when God saith one thing, they will say another. When God saith yea, they will say no: and so giue God the lie. Some againe will say, It all be true that the Preachers say, then God helpe vs. Thus you see how Infidelitie doth barre men out of Heauen, and cast them into hell.

Phil. Let vs heare of the second gate, which is *Presumption of Gods mercy.*

Theol. This is set downe in the 29. of Deuteronomie, where the Lord saith thus : When a man heareth the words of this curse, and yet flattereth himselfe in his heart, saying, I shall haue peace, although I walke according to the stubbornnesse of mine owne heart (thus adding drunkennesse to thirst, that is, one sinne to another) the Lord will not be mercifull vnto him, but the wrath of the Lord and his ieaousie shall smoake against that man; and euerie curse

that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen.

Here we see how the mighty God doth thunder downe vpon such as go on in their sins, presuming of his mercy, and saying in their hearts, If I may haue but a Lord haue mercy vpon me, three houres before death, I care not. But it is iust with God when those three houres come, to shut them vp in blindenesse, and hardnesse of heart, as a iust plague for their presumption. Wherefore the Prophet Dauid, seeing the grievousnesse of this sin, praieth to be deliuered from it. *Psal. 19. 13.* Keep me, ô Lord (saith he) from presumptuous sinnes: let them not raigne ouer mee. Let all men therfore take heed of presumptuous sins. For though God be full of mercy, yet will he shew no mercy to them that presume of his mercy. But they shall once know to their cost, that iustice goeth from him, as well as mercy.

Phila. Let vs come to the third gate, which is the *Example of the multitude.*

Ex. 23. 2. *Theol.* This is proued in the 23. of Exodus, where the Lord saith flatly; Thou shalt not follow a multitude to doe euill. In another place *Le. 18. 3.* the Lord saith: After the doings of the land of Egypt wherein yee dwelt, shall yee not doe: and after the maner of the land of Canaan, whither I will bring you, shall yee not doe, neither walke in

in their ordinances.

Against this Law did the Children of Israel offend, when they said in the stubboynnesse of their heart, to the Prophet Ieremie; The word Ier. 44. that thou hast spoken vnto vs in the name of the Lord, we will not heare. But we will doe whatsoever goeth out of our owne mouth: and we will do as we haue done, both we & our Fathers, our Kings, and our Princes, in the cities of Iudah, and in the streets of Ierusalem.

Note here, how they doe altogether refuse the word of the Lord, and how to follow the example of the multitude. We see in these our daies, by lamentable experience, how thousands are violently carried downe this streame: and for defence of it some will say: Doe as the most men doe, and the fewest wil speake of you: Which is a very wicked speech. For, if we will follow the course of the most, we shall haue the reward of the most: which is eternall perdition.

Let vs therefore take heed of bending with the sway. For the sway of the world doeth weigh downe all things that can be spoken out of the word of God, and openeth a very wide passage into hell.

Phila. Proceed to the fourth gate into Hell, which is the *Long custome of sinne.*

Theol. This is noted by the Prophet Ieremy
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to be a very dangerous thing. For he saith: Can
 .13.23 the blacke More change his skinne, or the
 Leopard his spots? Then may yee also doe
 good, which are accustomed to doe euill. Re-
 sisting thereby, that it is as hard a matter to
 leaue an old custome of sinne, as to wash a
 black-moze white, or to change the spots of a
 Leopard: which because they are naturall, are
 most impossible. So; when men through cu-
 stome haue made swearing, lying, adultery, and
 drunkenness (as it were) naturall vnto them,
 oh how hard it is to leaue them! For custome
 maketh another nature, and taketh away all
 sense and feeling of sinne.

Phila. Let vs heare of the fift gate; which is
 the *Long escaping of punishment.*

Theol. This is anouched by the *Wise man*
 .13.11 in these words: Because sentence against an euill
 worke is not executed speedily, therefore the
 hearts of the children of men are set in them to
 doe euill. Where hee sheweth, that one cause
 why men are so hardened in their sinnes, is, be-
 cause God winketh at them, and letteth them
 alone, not punishing them immediately after
 they haue sinned. For if God should smyth-
 with strike downe one, and raine fire and brim-
 stone vpon another, and cause the earth to swal-
 low by the third, then men would feare indeed.
 But it hath bene shewed before, that God
 taketh

taketh not that course: but though he meet with some in this life, yet he lets thousands escape: and that makes them more bold, thinking they shall neuer come to their answer. Euen as an old thiefe, which hath a long time escaped both prison and gallies, thinkes hee shall alwaies so escape, and therefore goeth boldly on in his thefts. But let men take heed. For as the proverbe saith; Though the pitcher goeth long to the well, yet at last it cometh broken home: So, though men escape long, yet they shall not escape alwaies. For there will come a day of reckening, a day that will pay it home for all. Thus you see how impunitie leadeth numbers to destruction. That is, when men are let alone, and neither smitten by the hand of God, nor punished by the law of the Magistrate.

Phila. Let vs come to the sixth gate: which is the *Hope of long life.*

Theol. This is affirmed by our Lord Iesus concerning that rich worldling, who, when hee felt the world come in vpon him with full streame, said he would pull downe his barnes and build greater, and say to his soule; Soule, Luke thou hast much goods laid vp for many yeeres: 19. Live at ease, eat, drinke, and take thy pastime. But our Saviour calleth him foole, for flattering himselfe in securitie, and promising vnto himselfe long life. Whereouer hee plainly told him,

him, that the same night he should make a hel-
lish and miserable end. Note, I pray you, how
Jesus Christ, the fountains of all Wisedome,
calleth this man a foole, and yeldeth a reason
thereof: to wit, because he gathered riches to
himselſe, and was not rich in God, hee had
great care of this life, and none at all for that
which is to come. So then it followeth, that all
such are right foolcs indeed, and may be chreni-
cled for foolcs, (how wise soeuer they be taken
and reputed in the world) which haue much
care for their bodie, and none for their soules:
great care for this life, and little for that which
is to come. Well, let all such prophane world-
lings as dreame and doat of long life, (and
therfore deferre the day of their repentance and
conuerſion vnto God) take heed by this mans
example, that they reckon not without their
Host, and be suddenly snatched away in the
midst of all their pleasures and iollities; as Iob
saith: Some die in their full strength, being in
all ease and prosperitie. Their breasts runne full
of milke: and their bones runne full of marrow.
We ſee therfore how dangerous a thing it is
for men to flatter and sooth vp themselves with
hope of long life.

Phila. Proceed to the ſeuenth gate, which is
Conceitednesse.

Theol. This is indeed a very broad gate, in-
to

to hell. For the scripture saith : Seest thou a man Pro. 26
 wise in his owne conceit ? There is more hope of 12.
 a foole than of such a one. And againe: The foole Pro. 26
 is wiser in his owne eies, than seuen men that can 16.
 giue a sensible reason. The holy Ghost, we see,
 affirmeth, that such as are puffed vp with an over-
 weening of their owne gifts, are farthest of all o-
 ther from the Kingdom of Heauen. For they de-
 spise the wisdom of God, to their owne destru-
 ction. They hold scorn to be taught. They will
 say, they know as much as all the Preachers can
 tell them. For, what can all the Preachers say
 more than this ; We are all sinners, we must be
 saued by Christ : We must doe as we would be
 done to : There is no more, but do wel, and haue
 well, &c. Alas poore soules, they looke aloft : they
 are desperatly hoven vp with conceitednesse, not
 knowing that they are poore, naked, blinde, and Reu. 3. 1
 miserable.

These men trust altogether to their owne
 wit, learning, policy, riches, and great reputa-
 tion in the World. And because all men crouch
 to them, and clap their hands at them, there-
 fore they swell like Turkey Cockes, set vp their
 feathers, & draw their wings vpon the ground
 with a kinde of snuffe and disdain of all men :
 as if they were the onely wights of the World.
 Howeouer, when men doe praise them for their
 gifts, soothe them, and applaud vnto them,
 then

then is it a wonder to see how they steeke themselves; as though they would forthwith take their flight, and mount into the cloudes. But let all insolent and conceited men hearken vnto the woe that is pronounced against them, by the eternall King of glozy, saying: Woe vnto them that are wise in their owne eyes, and prudent in their owne sight. Againe, let them hearken to the counsell of God, which saith: Trust vnto the Lord, with all thy heart; but leane not vnto thine owne wisdom. Bee not wise in thine owne eyes: but feare God, and depart from euill. These silly conceited soles thinke, that because they haue the cast of this life, and can cunningly compasse the things of this world and goe through-stich with them, therefore they can compasse heauen also by their fine wits, and deepe deuices. But, alas, poore wretches, they are greatly and grossely deceiued. For the wisdom of the world is foolishnesse with God, and he catcheth the wise in their owne craftinesse. And againe the Lord saith: I will destroy the wisdom of the wise, and will cast away the vnderstanding of the prudent. Let not these men therefore stand too much in their owne light: let them not trust to their owne policies. For, they are all but as an ice of one nights freezing, which will deceiue them that trust vnto it. Let them therefore become soles in themselves, that

sa. 5. 21.

ro. 3. 5.

Cor. 3.

Cor. 1.

that God may make them wise. Let them deny themselves that God may acknowledge them. Let them be humbled in themselves, that God may exalt them. For assuredly, there is no use after this life, of the most exquisite wisdom of flesh: it all endeth when we end. For how dieth the wise man? Euen as dieth the foole, saith the holy Ghost. And where all worldly wisdom endeth, there all heavenly wisdom beginneth. Thus therefore we see, what a wide gate into Hell, conceitednesse is, and how many enter in thereat.

Ecc. 1. 1.

Phila. Now let vs vnderstand of the eight gate into hell: which is *ill company*.

Theol. The spirit of God foreseeing the great danger of this, and knowing how ready we are to be carried away with ill company, doth giue vs most earnest warning to take heed of it, as a most dangerous thing. Enter not (saith he) in the way of the wicked: and walke not in the way of euill men. Auoid it, goe not by it, turne from it, and passe by. The reason hereof is yelded in another place: where it is said: A companion of fooles shall bee made woorse. Let men therefore take heed of ill company. For, many thereby haue bene brought to the gallies, and haue confessed vpon the ladder, that ill company hath brought them vnto it: and therefore haue admonished all

Pro. 4. 1.

Pro. 13. 20.

all by their example, to take heed, and beware
of leaud company. Moreover, the Scripture
saith : Hee that followeth vaine companions
shall be filled with pouerty. And againe, in the
same Chapter : Hee that keepeth company with
banqueters, shameth his Father. Let vs there-
fore with Dauid say : I am a companion of all
them that feare God, and keepe his commande-
ments. And on the contrary, let vs say with
him : I haue not haunted with vaine persons,
neither kept company with the dissemblers. I
hate the assemblie of the euill, and haue not
companied with the wicked. Let vs therefore,
by Dauids example, shun the company of the
wicked : For, as a man is, so is his company. It
is the surest note to discern a man by. For as all
vnlike things are vnsociable, so all like things
are sociable. Herein let vs beware, we deceiue
not our selues with vaine words, and an opi-
nion of our owne strength : as if we were as
strong as Christ, and could not be drawen away
with any company. No, no : we are more apt to
be drawen, than to draw : to be drawen to euill
by others, than to draw others to good. There-
fore God saith by his Prophet : Let them return
vnto thee, but returne not thou vnto them. Un-
doubtedly he is an odde man, that is not made
worse with ill company. For can a man touch
pitch, and not be defiled therewith : Can a man
carry

carry coales in his bosome, and not be burnt? Daily and lamentable experience sheweth, that many of them which thinke themselves strong, are this way most grievously smitted. Let a man thinke therefore, he neuer abandoneth euill, till he abandon ill company. For no good is concluded in this Parliament. For ill company is the suburbs of Hell. Furthermore, it is to be obserued, that some vpon admonitions, and some inward compunctions of their owne conscience, doe leaue their sins, vntill they haue new prouocations, and vntill they come amongst their old copesmates and sinne-companions: and then are they carried backe againe to their old bias, and returne to their folly, as a dog Pro. 26.
11. returneth to his vomit. For we see some, which otherwise are of good natures and dispositions, most pitifully and violently carried away with ill company. For, euen as greene wood of it selfe is vnapt to burne, yet being laid on the fire, with a great deale of seare wood, it burneth as fast as the rest: So, many toward youtnes, which of themselves are not so prone vnto euill, as others: yet with this violent streame and blustering tempest of ill company, are carried cleane away.

Phila. Let vs come to the last gate: which is, the *Euill example of Ministers.*

Theol. It grieueth me, and I am almost asha-

med to speake of this point. For is it not a wo-
full and lamentable thing, that any such should
be found amongst the sonnes of Leui? Is it not
a cassey, that the Ministers of Christ should be
of a scandalous conuersation? For if the eie bee
darke, how great is the darknesse? If they bee
examples of all euill to the flocke, which should
be paterne, lights, and examples of all good-
nesse, must it not needs strengthen the hands
of the wicked, so as they cannot returne from
their wickednesse? But this is an old disease
and euill sicknesse, which hath alwaies bene in
the Church. The Prophet Ieremy doth most
griuously complaine of it in his time, and
.23.14. saith; That from the Prophets of Ierusalem, is
wickednesse gone forth into all the land. For,
both the Prophet and the Priest doe wickedly. I
haue scene, saith he, in the Prophets of Ierusalem
filthinesse. They commit adultery, and walke in
lies: they strengthen also the hands of the wic-
ked, that none can returne from his wickednesse;
they are all vnto me as Sodome: and the Inhabi-
tants thereof, as Gomorrha. And in the ninth
verse of the same Chapter he sheweth, that it
was no pleasure or ioy vnto him, so publikely to
reprooue them: but, that he did it with exceeding
griefe, as being forced thereunto, both in regard
of Gods glory, and the good of his Church. His
words are these; Mine heart breaketh within me,
because

because of the Prophets, and all my bones shake. Moreover, in the same Chapter is set downe, how the Lord would feed them with wormwood and make them drinke the water of gall, and sundry other waies plague them, for their flatteries, seducements, corrupt doctrine, and euill example of life.

Phila. Most certain it is, that the euill example of Ministers, and especially of Preachers, is very dangerous and offensive: for thereby thousands are hardned in their sins. For men will say, Such a Minister, and such a Preacher doth thus, and thus, and therefore why may not we doe so too? They are learned, and know the word of God: therefore, if it were euill, I hope they would not doe it. For they should be lights to vs, and giue vs good examples. Therefore, sith they do such things, we cannot tell what to thinke, or what to say to the matter: they bring such simple folk as we are, into aammering.

Theol. Oh that I could, with the Prophet Jeremy, quake and shake to thinke of these matters! Oh that I could mourne as a Dove, in penning of it! Oh that I had in the wilderness a cotage, and could with Iob be a brother to the Dragon, and a companion to the Striches, whilest I haue any thoughts of those things! Oh that I could weepe and mourn without sin, before I yeeld you an answer! For weepe in-

t. 15.

dæd I may : but answer, I cannot. Alas (with much griefe I speake it) all is too true, that you say. And herein the people haue a vantage against vs : if I may call it vantage. But let this be mine answer : If the blinde leade the blind, both shall fall into the ditch. Blind guides and blinde people shall perish together. If because we are wicked, they will be more wicked, then both they and we shall burne in hell fire together. Then let them reckon their gaires, and see what they haue got. They haue small cause so to triumph ouer vs. For, thereby their market is neuer a whit amended. Let them take this for answer. And let vs that are the Ministers of Christ, and Preachers of the Gospel, looke narrowly to our selues, and make straight steps to our feet. For if we tread neuer so little awrie, we may see how many eyes are vpon vs. Let vs therfore with Dauid pray continually ; Order my goings, O Lord, that my footsteps slip not. For when my foot slipped, they reioiced against me. And as for the people, let them follow the examples of those, which walke vnblytheably (as God be thanked, some such there be) and let them flie the examples of such as are offensive. So shall God haue more glory, and they more peace in their owne hearts. Thus haue we heard, what a wide gate is opened into Hell, by the euill example of Ministers,

sters, and especially of Preachers.

Phila. Well, sith there be so many bars out of heauen, and so many gates into hell, it is a very hard matter to breake thorow all these barres, and so to enter into life: and as hard a matter to misse all these gates and to escape hell. He quits him well that can doe it.

Theol. True indeed. And as hard a thing as this is, so hard a thing is it for flesh and blood to enter into the kingdome of heauen. And yet most men make light of it, and thinke it is the easiest matter of an hundred.

Asu. As hard as it is, yet I hope by the grace of God, I shall be one of them that shall enter in. For so long as I doe as I would be done to, and say no body no harme, nor do no body no harm, God will haue mercy on my soule. And I doubt not, but my good deeds shall weigh against my euill deeds, and that I shall make euen with God at my latter end. For I thanke God for it, I haue alwaies liued in his feare, and serued him with a true intent. Therefore I know that so long as I keepe his commandements, & liue as my neighbours doe, and as a Christian man ought to doe, he will not damne my soule.

Theol. Can you then keepe Gods commandements?

Asunetus. As neere as God will giue mee grace,

Theol. Nay, but I aske you whether you keepe them, or no?

Asune. I doe say to keepe them as neere as I can, I doe my true intent. Though I keepe them not all, yet I am sure I keepe some of them.

Theol. Because you say you keepe some of them, I pray you let me be so bold with you as to examine you in the particulars. You know the first commandement is this, Thou shalt haue none other gods in my sight. How say you, doe you keepe this?

Asune. I am out of all feare of it. For I neuer worshipped any God, but one. I am fully perswaded, there is but one God.

Theol. What say you to the second commandement; Thou shalt make to thy selfe no grauen image? &c.

Asune. I neuer worshipped any images in my life: I defie them. I know they cannot helpe me, for they be but stocks and stones.

Theol. What say you to the third commandement, which is this; Thou shalt not take the name of the Lord thy GOD in vaine? &c.

Asune. Nay certainly, I was neuer counted a swearer in my life; but I haue feared God alwaies of a childe, and haue had a good faith in him euer since I could remember. I would be forie else.

Theol.

Theol. What say you then to the fourth commandement, Remember that thou keepe holie the Sabbath day? &c.

Asunet. Nay, for that matter, I keepe my church as well as any man in the parish where I dwell, and minde my praiers as well when I am there. I thanke God for it (though I say it my selfe) I haue beene alwaies well giuen, and haue loued Gods word with all my heart; and it doth me good to heare the Epistles and Gospels read euery Sunday, by our Vicar.

The. Tell me, what say you to the first commandement, which is, Honour thy father and thy mother, &c. Doe you keepe this?

Asunetus. I haue alwaies loued and obeyed my father and mother from my heart. I hope there is no bodie can accuse mee for that: and I am sure, if I keepe anie commandement, it is this. For, when I was a boy, euery bodie said that I was well giuen, and a toward childe. Therefore if I should not keepe this commandement, it would bee a great grieffe to mee, and goe as neere my heart, as anie thing that came to mee this seuen yeere.

Theol. What say you to the first commandement: Thou shalt not kill?

Asune. It were strange if I should not keepe that.

Theol. What say you to the seventh : Thou shalt not commit adulterie ?

Asune. I thanke God for it, I was neuer giuen to women. God hath alwaies kept me from that, and I hope, will so still.

Theol. What say you to the eight : Thou shalt not steale ?

Asunetus. I am neither whoore-master, nor theefe.

Theol. What say you to the ninth : Thou shalt not beare false witnes? &c.

Asune. I defie all false witnesse-bearing from my heart.

Theo. What say you to the last : Thou shalt not couer? &c.

Asune. I thanke God for it, I neuer couered any mans goods but mine owne.

Theol. Now I perceiue, you are a wonderfull man : you can keepe all the Commandements. You are like that blinde Ruler, which said vnto Christ: All these things haue I kept from my youth. I perceiue now indeed that it is no maruell though you make so light of preaching : for you haue no need of it. You are whole, you need not the Physitian : you feele no misery, and therefore you care not for mercie. For where miserie is not felt, there mercy is not regarded : but I see you need no Saviour.

Asune.

Asune. You say not well in that. I need a Sauiour: and it is my Lord Iesus that must saue me: for he made me.

Theol. What need you a Sauiour, sith you are no sinner?

Asune. Yes belecue me, I am a sinner. We are all sinners: there is no man but he sinneth.

Theol. How can you be a sinner, sith you keepe all the Commandements?

Asune. Yes, I am a sinner for all that.

Theo. Can you both be a sinner, and be without sinne too? for he that kepeth the Commandements, is without sinne. Which thing you say you doe. But I see how the case standeth; that a great number of such ignorant and sottish men as you are, will in generall say you are sinners, because your conscience telleth you so; but when it commeth to particulars, you know not how you sinne, no: wherein. I pray you therefore, let me leade you thozow the Commandements againe, and deale with you in particulars, that I may bring you to the sight of your sins. How say you therefore, do you vpon your knees, euery morning and euening, giue God thanks for his particular mercies, and manifold fauours towards you? And doe you call much vpon him priuately, and much also with your familie? Answer me plainly and simply.

Asune. I cannot say so.

Theol.

Theol. Then you haue broken the first commandement, which chargeth vs to giue God his due worship; whereof praier and thankes-giuing are a part. So then heere, at the verie entrance you are found guiltie. Further, I demand of you, whether you neuer had any by-thoughts in your praiers, and your heart hath not bene vpon other matters, euen then while you were in praier?

Asune. I cannot deniethat. For it is a verie hard matter to pray without by-thoughts.

Theol. Then (by your owne confession) you haue broken the second commandement, which doth command the right maner of Gods worship; that is, that as we must worship God, so we must doe it in faith, loue, zeale, and pure affections. So that heere you are guiltie also; because when you pray, your minde is of other matters, and you doe it not in sinceritie and truth. Further, I demand of you, whether you did neuer sweare by your faith, or troth, or by our Lady S. Mary, and such other oathes?

Asune. Yes by S. Mary haue I: I must needs confesse it.

Theol. Wee need no further witnesse. Your verie answer proueth it; for your answer is an oath. Therefore heere also are you guiltie; because you sweare by idols. Further, I demand of you, whether you did neuer travell to faires on

on the Sabbath day, or make bargaines on that day, or take iourneis, or talke of woꝛldly matters, neglecting holy duties?

Asune. Yes, God forgiue me, I haue.

Theol. Then are you guiltie of the breach of the fourth commandement, which chargeth vs on paine of death, to spend the Sabbath day in holy and religious duties, both publikely and priuately. Further, I demand whether you instruct your wife, children, and seruants, in the true knowledge of God, and pray with them, or no?

Asune. I am sure you would haue mee speake the truth. I must needs confesse, I doe not, neither am I able to doe it.

Theol. Then you are guiltie of the breach of the fift commandement, which commandeth all duties of superiours, towards their inferiours, and of inferiours towards their superiours, whereof praier and instructions are a part. Moreover, I demand whether you were neuer angrie, or no?

Asune. Yes, an hundred times in my daies. And I thinke there is no bodie but will be angrie at one time or other, especially when they haue cause.

Theol. Then you haue broken the first commandement, which chargeth vs to auoid wrath, anger, malice, desire of reuenge, and all such
like

like fore-runners vnto murther. Further, I aske you, whether you did neuer looke vpon a woman with a lust in your heart?

Asune. Yes. For I thinkethere is no man free from thoughts that way. I had thought thoughts had beene free.

The. No: thoughts are not free befoze God. For God knoweth our thoughts, & will punish vs, arraigne vs, and condemne vs for thoughts. Men know not thoughts; and therefore can make no lawes against thoughts: but because God is pziue to all our most secret thoughts, therefore he hath made Lawes against them, and will condemne them. Therfoze I conclude, that if you haue nourished adulterous thoughts in your heart, you are guiltie of the bzeach of the seuenth commandement, which forbiddeth all secret thoughts and prouocations whatsoeuer to adultery. But further, I demand, whether you did neuer pilfer, percloine, and steale some small things from your neighbour; as pasture, poultry, conies, apples, and such like?

Asun. I cannot cleere my selfe in these things. For I had thought they had beene no sinne.

The. Then haue you broken the eight commandement, and stand guilty of eternall death. For God in this commandement chargeth vs to haue as great care of our neighbours goods, as of our owne: and not to iniure him any manner

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ner of way, in thought, word, or deed. Therfore all deceit, pilfering, oppressing, and all vniust dealing with our neighbours goods, is heere condemned. Moreover, let me aske you, whether you did neuer lie or dissemble?

Asune. Yes assuredly.

Theol. Then haue you broken the ninth commandement: wherin God chargeth vs, both in witnesse-bearing, and all other matters, to speak the plaine truth from our heart, without lying or dissembling.

Last of all, I demand, whether you did neuer in your hart desire something that was not your owne: as your neighbors house, or ground, kine, or sheepe, &c. therein bewraying the discontentment of your heart?

Asune. I am as guilty in this, as in any thing. For (God forgiue mee) I haue often desired and lusted after this & that, which was none of mine owne, and so haue bewraied my discontentment.

Theol. Then I perceiue (by your owne confession) that you are guilty of the breach of all the Commandements.

Asune. I must needs confesse it. For I see now more into that matter, than euer I did. I neuer heard so much before in my life, nor was euer asked any such questions, as you aske me. I had thought many of those things, which
you

you asked mee, had beene no finnes at all.

Theol. I could haue conuicted you in a thousand other particulars, wherein you do daily and hourly breake the Law of God. But my purpose was only to giue you a taste of some particular transgressions, and therewithall some little light by the way into the meaning of the Law: that thereby you might be brought to some better sight of your selfe, and might a little perceiue in what case you stand befoze God; and by that little, conceiue a great deale moze.

Asune. Well: now I doe plainly see, that I haue beene deceiued; and am not in so good estate before God, as I thought I had been. Moreover I see, that thousands are out of the way which think they are in a good case before God: whereas indeed they are in blindnes, and in their finnes. But Lord haue mercy vpon vs. I do now plainly see, that I am farre from keeping the commandements: and I thinke no man doth keepe them.

Theol. You may sweare it, I warrant you. For neither S. Paul, Dauid, or the Virgin Mary, could euer keepe any one of the Commandements. I am glad you begin to see into the Law of God, and to haue some taste that way. For, as a mans knowledge and insight is into the Law, so is the knowledge and insight into himselfe. He that hath a deepe insight into the law of
God

God, hath also a deepe insight into himselfe. He that hath no sight into the Law, can haue no insight into himselfe. For the Law is that glasse wherein we doe behold the face of our soules, before God. The Apostle saith: By the Law com-^{Rom. 3.}
meth the knowledge of sinne. Therefore those^{10.}
which are altogether ignozant of the Law, and neuer behold themselues in this glasse, do commit an hundred sins a day, which they know not of; and therefore are not grieved for them. For how can a man bee grieved for that, which hee knoweth not? But now further, I pray you, giue me leaue to aske you some moe questions of the principles of Religion: to the end, that you knowing and feeling your ignozance, may be humbled therewith, bewaile it in time, & seeke after the true knowledge of God. But yet, by the way, I will aske Antilegon, a question or two; because I desire to vnderstand what knowledge he hath in the grounds of religion. Tel me therefore Antilegon, what was the reason why Christ was conceived by the holy Ghost?

Antil. I could answer you, but I will not. What authority haue you to examine mee? Shew your Commission. When I see your warrant, I will answer you. In the meane time, you haue nothing to doe, to examine mee. Meddle with that you haue to doe withall.

Theol. I perceiue you are not only ignozant,
but

but wilfull and obstinate, and refuse all instructions. Therefore I will leaue you to God, and to your galled conscience. But I pray you Asunetus answer that question. What thinke you, what is the reason that Christ was conceived by the holy Ghost?

Asune. Beleeue me Sir, that is an hard question. You may aske a wise man that question: For I cannot answer it.

Theol. What say you then to this: Who was Christs mother?

Asune. Marry Sir, that was our blessed Lady.

Theol. What was Pontius Pilate?

Asun. I am for what ignorant, I am not booklearned: but if you will haue my simple opinion, I thinke it was the diuell. For none but the diuell would put our sweet Sauour to death.

Theol. What is the holy Catholike Church, which you say you do beleeue?

Asune. The Communion of Saints, the forgiveness of sinnes.

Theol. What do you pray for, when you say, Thy Kingdome come.

Asune. I do pray that God would send vs all of his grace, that we may serue him, and do as we ought to do, & keepe vs in a good mind to Godward, and to haue him much in our mind: For some (God blesse vs) haue nothing but the Diuell in their mind: they do nothing a Gods name.

Theol.

Theol. What is a Sacrament?

Asune. The Lords Supper.

Theol. How many Sacraments be there?

Asune. Two.

Theol. Which be they?

Asune. Bread and Wine.

Theol. What is the principall end of your comming to receiue the Sacrament?

Asune. To receiue my maker.

Theol. What is the principall vse of a Sacrament?

Asune. The body and bloud of Christ.

Theol. What profit and comfort haue you by a Sacrament?

Asune. In token that Christ died for vs.

The. I can but pity you, for your ignorance: for it is exceeding grosse and palpable. Your answers are to no purpose, and bewray a wonderful blindnesse and senselesnesse in matters of religion. I am sorry, that now I haue not time and leasure to let you see your folly, & extreame ignorance: as also to lay open vnto you the sense and meaning of the Articles of the Faith, the Lords praier, and the Sacraments, and all other the grounds of Christian Religion.

Asune. What course would you wish mee to take, that I may come out of ignorance, and attaine vnto the true knowledge of God?

Theol. Surely, I would wish you to be diligent

gent in hearing of Sermons, and reading the Scriptures, with praier and humilitie. Also that you would peruse Catechismes, and other good booke: and especially Virels groundes of Religion, and the woorkes of the two woorthy seruants of God, Master Gyffard, and Master Perkins, and other mens that haue done great seruice to the Church, and for whom thousands are bound to giue God thanks. If you take this course, you shall by Gods grace, within a short time, grow to some good measure of knowledge, in all the maine grounds of Christian religion.

Phila. I had not thought any man had beene so ignorant, as I now perceiue this man is.

Theol. Yes verily: there be thousands in his case. And I doe know by experience, that many will vse the very same answers: or at least, very little differing.

Phila. I warrant you, if you had questioned with him of kine, or sheepe, purchasing of lands, taking of leases, or any other matter vnder the sunne, you should haue found him very ripe and ready in his answers.

Theol. I am so perswaded too. For let a man talke with worldly men of worldly matters, and their answer is neuer to seeke. They will talke very freshly with you of such matters, if it be all the day long. For they haue a deepe insight

light into earthly things : and doe wholly delight to talke of them, being neuer weary. For it is their ioy, their meat, and their drinke. But come once to talke with them of Gods matters (as of faith, repentance, regeneration, &c.) you shall find them the veriest dullards and dunces in the world. For when speech is had of these things, they are so befogd, that they cannot tell where they are, nor what they say.

Phila. In my iudgement, such mens case is very pitifull, and dangerous. And so is this mans case also, if God doe not very speedily pull him out of it.

The. Questionles. For God saith, My people perish for want of knowledge. *Hos. 4.7* Our Lord Jesus saith, that ignorance is the cause of all errors. Yee ere, saith he, not knowing the Scriptures. *Matt. 22* The Apostle saith, that ignorance doth alienate vs from the life of God. For, saith hee, The Gentiles were darkned in their cogitation, being strangers from the life of God, through the ignorance that is in them. *Eph 4.18* So then it is cleare, that ignorance is not the mother of devotion, as the Papists do auouch : but it is the mother of error, death, and destruction, as the Scripture affirmeth. Our Lord foreseeing the great danger of ignorance (how thereby thousands are carried headlong into Hell) doth admonish all men to search the Scriptures, which

t.17.

do testifie of him : that so they might get out of the most dangerous gulfe of ignozauce, to where in multitudes are implunged. Therfore the noble men of Berea are commended by the holy Ghost, because they receiued the word, with al readinesse ; and searched the Scriptures daily, whether those things were so. Oh therfore that men would earnestly seeke after the knowledge of God in time : and (as the Prophet saith)
 ay 55.6. Seeke the Lord, whilest he may be found : call vpon him whilest he is neere !

Phila. I doe see, that all ignorance in matters of faith, is dangerous : but I thinke, wilfull ignorance is of all other most dangerous.

Theol. Wilfull ignozance (no doubt) is a plaine prognostication, & demonstratiue argument of eternall death. For it is a most horrible and fearefull thing, for men to refuse instructions, despise counsels, harden their hearts, stop their eares, and close vp their eies against God. This is the very vp-shot of our decay.

Phila. I pray you, what call you hardnesse of heart ?

Theol. An hard heart is that, which is neither moued with Gods mercies, nor scared with his iudgements : neither feareth the law, nor regardeth the Gospell: neither is holpen by thzeatnings, nor softned by chastenings: which is vnthankfull for Gods benefits, and disobedient

ent to his counsels : made cruell by his roddes,
and dissolute by his fauours : vnshamefast to
filthinesse, and fearelesse to perils : vncurteous
to men, and retchlesse to God : forgetfull of
things past, negligent in things present, and
improuident in things to come.

Phila. Lay foorth yet more plainly the state
of ignorant and hard hearted men; and shew
how lamentable it is.

Theol. If a man be outwardly blinde, we do
pity him, and say : There goeth a poore blinde
man : but if he be both blinde and deafe, doe we
not more pity him, and say : Oh, in how mi-
serable a case is that man ! But if he be both
blinde, deafe and dumbe, doe we not most of all
pity him, and say : Oh, that man is in a most
wofull taking, and in a most pitifull plight !

How much more then are they to be pitied,
which, as concerning their soules, are both
blinde, deafe, and dumbe : For the diseases of
the soule are far more dangerous, and more to
be pitied, than those of the body.

Would it not pitie a mans heart, to see a
poore sheepe in a Lions moath, whilest he tea-
reth him, renteth him, & pulleth out his guts :
Euen such is the case of ignorant men, in the
clawes of the diuell. For the diuell hath them
vnder him, rideth them at his pleasure, and tea-
reth their soules in peeces.

Oh that wee had eies to see these things, harts to feele them, and affections to be thoroowly moued with them, euen vnto mourning and teares.

Phila. Few doe thinke that ignorant men are in so woful case as you speake of. For they think that ignorance will excuse them. And some will say, they are glad they haue so little knowledge. For if they should haue much knowledge of their masters will, and doe it not, they should bee beaten with many stripes: but now, being ignorant, they thinke all is safe.

euil. 4. 3. *Theol.* God willed his people to offer sacrifice for their sins of ignorance: Therefore ignorance is a sinne, and excuseth no man. And as for the state of their soules before God, it is most miserable, if we could see into their soules, as we see their bodies. For assuredly there bee multitudes, which ruffle it out in veluets and silkes, and most braue and glittering out-sides, but inwardly are full of filthinesse and sinne. They haue fine and delicate bodies, but most vgly, blacke, and filthy soules. If a man could see into their soules, as he doth into their bodies, he would stop his nose at the stinke of them. For they smell ranke of sin, in the nostrils of God, his Angels, and all good men.

Phila. Then I perceiue by your speech, that the case of all ignorant and prophane men is
fearefull

fearefull in the sight of God; and that all good men are to pitie them, and pray for them.

Theol. If two blinde and deafe men should walke in a beaten path, that leadeth to a great deepe pond, wherein they are like to be drowned, if they goe forward, and two men a far off should whoope vnto them, and will them not to goe forward, lest they be drowned; yet they neither seeing any man, nor hearing any man, goe forward and are drowned: were not this a lamentable spectacle to behold? Euen so it is with all the ignozant, blinde, and deafe soules of the world: for they cast no perils, but walke on boldly to destruction. And though the preachers of the Gospell whoope neuer so loud vnto them, or giue them neuer so many warnings and caueats to take heede, yet they, being inwardly blind, see nothing, and spiritually deafe, heare nothing, and therefore goe on forward in their sinnes and ignozance, till they suddenly fall into hell pit.

But case also two great armies should pitch a field, and fight a maine battell vpon a plaine, and that some man should stand vpon the top of a mountaine hard by, and behold all, and should see with his owne eies, how thousands, and tenne thousands went to warre, and fell down on euery side as thick as haile, the whole plaine swimming in blood, and should also heare

the gronings of souldiers wounded, & the dolefull sighes and gronings of many Captains and Colonels, giuing vp the ghost: Were not this a most wofull spectacle? Euen so, when we doe chierely see Satan wound and murther thousand thousands soules, is it not a far more tragicall & lamentable sight: and ought it not euen to kill our hearts, to behold it? But alas, men haue no eies to see into these things. And yet certaine it is, that Satan doth continually, and in most fearefull maner, massacre innumerable soules. Thus haue I shewed you the wofull estate of prophane and ignozant men.

Phil. If it bee so, you that be Ministers and Preachers of the Gospell, and haue taken vpon you the cure and charge of soules, haue need to looke about you, and to doe what in you lieth, to saue soules, and as good shepheards in great pitie and compassion, to labour to pull them out of the pawes of this roaring Lion, which goeth about continually seeking whom he may deuoure.

Theol. It standeth vs vpon indeed, very seriously and carefully to looke to it, as we wil answer it at the dreadfull day of iudgement. For it is no small matter that we haue taken in hand; which is, to care for the flocke which Christ hath bought with his blond. Would to God therefore that we would leaue strining about

about other matters, and strue together all about this; who can pull most out of the kingdom of Satan, sinne, and ignorance: who can winne most soules, and who can performe best seruice to the church. This were a good strife indeed: and would to God that we might once at last with ioined forces goe about it, & with one heart and hand ioine together to build vp Gods house. If through our owne follies the worke hath been hindred, or any breach made, let vs in wisdom and loue, laboꝝ to make it vp againe. If there hath been any declining and coldnesse, let vs now at last reuiue: let vs stirre vp our selues, that we may stirre vp others. Let vs be zealous and feruent in spirit, that wee may through Gods grace put life into others, and rowse vp this dead, declining & cold age wherein we liue; so shall God be glorified, his church edified, his Saints comforted, his people saved, his throne erected, and the kingdome of the Diuell ouerthrowne.

Phila. What thinke you were the best course to effect this which you speake of?

Theol. This is a thing that must be exceedingly laboured in of vs, which are the Ministers and Preachers of the Gospell. And here is required diligence, and (as we say) double diligence: for the people are euery where very ignorant. Some are stones, altogether incapable of

of instruction: others are froward and wilfull: some will receiue the doctrine, but not the practise: some againe are altogether set vpon p̄uissnesse, and rauilling. So that a man were better take vpon him the charge of keeping Wolues and Beares, than the charge of souls. For it is the hardest thing in the world to reforme mens disorders, and to bring them into order, to pull mens soules out of the kingdome of Satan, and to bring them to God. It is as we say, an endlesse pece of worke, an infinite toile, a labour of all labours: I quake to thinke of it. For men are so obstinate and irrefragable, that they will be brought into no order: they will come vnder no yoke. They will not be ruled by God, nor bridled by his word. They will follow their owne swinge. They will run after their owne lusts and pleasures. They will kicke and spurne if they be reprimed. They will rage and storme if you goe about to curbe them and restraine them of their wils, likings, and liberties. They will haue their wils, and follow their old fashions, say what you will, and doe what you can.

Is it not, thinke you, a busie pece of worke, to smoothe and square such Timber-logs, so full of knots and knobs? Is it not a tedious and irkesome thing to thinke vpon? And would it not kill a mans heart to goe about it? For how

hard

hard a thing is it to bring such into frame, as are so farre out of frame?

Phila. Well sir, you can but doe your endeavour, and commit the successe to God. You can but plant and water: let God giue the encrease. You are Ministers of the letter: but not of the spirit. You baptise with water: but not with the holy Ghost. If you therefore preach diligently, exhort, admonish and reprove, publickly, and priuately: studying by all good example of life, and seeking with all good zeale, care and conscience, to do the vttermost that in you lieth, to reduce them from their euill waies; I take it you are discharged, though they remaine stubborne and incorrigible. For you know what the Lord saith by his Prophet: If you doe admonish them, and giue them warning, then you shall bee discharged, and their blood shall bee required at their owne hands. Eze. 339

Theol. You haue spoken the truth. And therefore, sith some must needs take vpon them this so great a charge, it will bee our best course, to labour much with them in Catechising, and priuate instructions: and that in most familiar and plaine maner. For much good hath bene done, and is done this way. The ignorant sort must be much laboured vpon this way: and so, no doubt, much good may be done.

For

o.14.

For in all labour there is profit. Wherein wee
 (that are the Ministers of Christ) must be con-
 tent to be abased, and to teach the poore igno-
 rant people in most plaine maner, asking them
 many easie questions, & often questioning with
 them in most plaine and louing maner, till wee
 haue brought them to some taste and smacke of
 the principles of Christian Religion. We must
 not be ashamed to vse repetitions, and tautolo-
 gies, and to tell them one thing twenty times
 ouer, and ouer againe, heere a line, and there a
 line: here, a little, and there a little: precept
 vpon precept, as the Prophet speaketh. I know
 right well, nothing goeth more against the sto-
 macke of a scholar, and him that is learned in-
 deed, than to doe thus. It is as irkesome and
 tedious as to teach A. B. C. Some can at
 no hand endure it. But truly, truly I finde
 now, after long experience, that if we will doe
 any good to these simple and ignorant soules,
 wee must enter into this course: and we may
 not be ashamed of it. For it will be our crowne,
 and our glozie, to winne soules, howsoeuer we
 be abased. Let vs therefore be well content to
 stoupe downe, that Christ may be exalted. Let
 vs be abased, that God may be honoured. Let
 vs doe all things in great loue to Christ, who
 hath said: If thou louest mee, feed, feed, feed
 my flocke. Let vs therefore testifie our loue to
 him

a.28.10.

oh.21.15

him, by feeding his flocke. Let vs doe all things in great loue and deepe compassion towards the poore soules, that go astray. As it is said, that our Lord Iesus was moued to pity, & his bowels did yearne, to see the people as sheepe without a shepheard. Let it likewise moue vs thoroowly, and make our hearts to bleed, to see so many poore sheepe of Christ wandring and straying in the mountaines, and wildernesse of this world, caught in euery bramble, and hanged in euery bush, ready to be deuoured of the Wolfe. Thus haue I shewed you, what course (in my iudgement) is best to be taken, for the deliuering of poore ignorant soules, out of the captiuitie of Satan and sinne.

Phil. Now as you haue declared, what course is best to be followed of your part, which are the Ministers and Preachers of the Gospel; so I pray you shew, what is best to bee done of vs, which are the people of God.

Theol. The best counsel that I can giue you, if it were for my life, is, to be much exercised in the word of God, both in the hearing, reading, and meditation thereof: and also to purchase, vnto your selfe the sincere ministerie of the Gospell, and to make conscience to liue vnder it, esteeming your selfe happy if you haue it, though you want other things: and unhappie if you haue it not, though you haue all other things

Mat. 13.

4.

Apo. 3. 18

Pro. 23.

3.

things. For it is a pærelesse pearle, an incomparable iewel. For the purchasing whereof, we are aduised by our Lord Jesus, to sell all that we haue, rather than to go without it. Againe, our Saviour Christ giueth the same counsell, to the Church of Laodicea, in these words: I counsell thee, to buy of mee gold tried by the fire, that thou maiest bee rich: and white raiment, that thou maiest be clothed, & that thy filthy nakednesse do not appeare: and anoint thine eies with eie-salue, that thou maiest see. Where you see, the word of God is compared to most pretious gold, wherby we are made spiritually rich: and to glittering attire, wherewith our naked souls are clothed: and to an eie-salue, wherewith our spirituall blindness is cured. Wee are aduertised also by Jesus Christ, whose counsell is euer the best, that we should buy these things, whatsoever they cost vs. The same counsell also giueth wise Salomon, saying: Buy the truth: but sell it not. So then you see, the counsell which heerein I giue you, is not mine owne; but the counsell of Iesus himselfe, and Salomon the wise. And who can or who dare except against their counsell?

Asune. Is your meaning, that men must of necessitie frequent preaching of the word? will not bare reading serue the turne?

Theol. I told you before, that reading is good

good, profitable, and necessary : but yet it is not sufficient. Wee must not content our selues with that only : but wee must goe further, and get vnto our selues the sound preaching of the Gospell, as the chiefest and most principall meanes, which God hath ordained and sanctified, for the sauing of men. As it is plainly set downe, 1. Cor. 1. 21. When as the world (by wisdom) knew not God, in the wisdom of God, it pleased God, by the foolishnesse of preaching, to saue them that beleeue. The meaning of it is, that when as men, neither by naturall wisdom, nor the cōtemplation of the creatures, could sufficiently attaine to the true knowledge of God; the Lord, according to his heauenly and infinite wisdom, thought of another course: which is, to saue men by preaching; which the world counteth foolishnesse. And by the way note, that the preaching of the word is not a thing of humane inuention: but it is Gods owne deuce, and came first out of his braine, as the next and nextest way to saue mens soules.

Wise Salomon also in the Booke of the Proverbs telleth vs, that the preaching of Gods word (which hee calleth Vision, vñg the word of the Prophets, which called their Sermons Visions) is not a thing that may be spared, or that wee may be at choice whether we

10.29.

18.

Rom. 10.

4.

We haue it or no : but he maketh it to be of absolute necessitie vnto eternall life. For he saith, Where vision faileth, the people are left naked. So indeed, it is in the Originall. But the old translation giueth vs the sense, thus : Where the word of God is not preached, there the people perish. Then you see that Salomon striketh it dead, in telling vs, that all they which are without preaching of the word, are in exceeding danger of losing their soules. Oh that men could bee perswaded of this ! Saint Paul also saith, that faith commeth by hearing the word preached. For he saith : How can they heare, without a Preacher ? If faith come by hearing the word preached, then I reason thus : No preaching, no faith : no faith, no Christ : no Christ, no eternall life. For eternall life is onely in him. Let vs then put them together, thus : Take away the word, take away faith : take away faith, take away Christ : take away Christ and take away eternall life. So then it followeth ; Take away the word, and take away eternall life.

Or, we may reade them backward thus : If we will haue heauen, we must haue Christ : If we will haue Christ, we must haue faith : If we will haue faith, we must haue the word preached. Then it followeth thus. If we will haue heauen, we must haue the word preached.

The

Then I conclude, that preaching generally,
and for the most part, is of absolute necessitie
vnto eternall life; as meat is of absolute ne-
cessitie, for the preservation of our bodies, as
grasse and fodder are of absolute necessitie, for
the vpholding of the life of beasts; and water
of absolute necessitie, for the life of fishes. Then
this being so, men are with great care and
conscience to heare the Gospell preached, to fre-
quent Sermons, to resort much to Gods house
and habitation, where his honour dwelleth:
with Dauid to say; One thing haue I desired Psal. 27.
of the Lord, that I will require: euen that I may
dwell in the house of the Lord, all the daies of
my life; to behold the beautie of the Lord,
and to visit his holy Temple. With godlie Luk. 14.
Marie to say; One thing is necessary; and so 42.
chuse the better part. With the poore Cræ Ioh 5.7.
ble at Berthesda, to wait for the moving of the
waters by the Angell, that his impotency may
be cured: I meane, that we should tie our
selues to the first moving of the spirituall wa-
ters of life, by the Preachers of the Gospell;
that our spirituall impotencie may be holpen
and relieved. For the ministry of the Gospell
that golden pipe, whereby and wherethroug
all the goodnesse of G D D, all the sweetnesse
of Christ, and all heauenly graces whatsoeuer
be deriued vnto vs. Which thing was sha-
dowed

dowd in the law by the Pomegranates in the skirts of Arons garments, and the golden bells betwene them round about : that is, a golden
 x. 28. 33. Bell, and a Pomegranate ; a golden Bell, and a Pomegranate. The golden Bells did signifie the preaching of the Gospel, and the Pomegranates the sweet sauer of Christs death. Noting thereby that the sweet sauer of Christs death, and all the benefits of his passion should be spread abroad by the preaching of the Gospel. Thus you see, that if euer men purpose to be saued, they must make more account of the preaching of the Gospel, than they haue done, and not thinke (as most men do) that they may be without it, and yet doe well enough. And some had as leue be without it, as haue it. For it doth but disquiet them, and trouble their consciences : but wo be vnto such.

Phila. Yet wee see, where the word is soundly preached, there bee many bad people : and the reasons thereof, in mine opinion, are two. The one, that God taketh his holy spirit from many in hearing the word : so that their hearing is made vnfruitfull. The other, that the Diuell hath an hundred deuices, to hinder the effectuall working of the word : so as it shall doe no good at all, nor take any effect in multitudes of men. But you, Master *Theologus*, can better laie open this matter than

than I. I pray you therefore speake something of it.

Theol. The sleights of Satan, in this behalfe, are more and more slye, than I, or any man else can possibly discouer. For who is able to descrie, or in sufficient manner, to lay open the deepe subtilties, and most secret and sinfull suggestions of the Diuell in the hearts of men? Hee is so cunning a crafts-Master this way; that none can perfectly trace him. His workings, in the hearts of men, are with such close and hid deceits, and most methodicall and craftie conueiances, that none can sufficiently finde them out. But yet notwithstanding, I will bewray so much as I know, or can conceiue of his dealings with men that heare the word, that hee may steale it out of their hearts, and make it fruitlesse and vnprofitable. First of all, hee bestirreth him and labourerth hard, to keepe men fast asleepe in their sinnes; that they may haue no care at all of their saluation: and therefore dissuadeth them from hearing, or reading the word at all; lest they should be awaked. If this will not preuaile, but that they must needs heare, then his craft is, to make their hearing vnprofitable, by sleeplinesse, dulnesse, by-thoughts, conceitednesse, and a thousand such like. If this will not serue

the turne; but that the word doth get within them, and worke vpon them (so as thereby they grow to some knowledge and vnderstanding of the truth) then he practiseth another way, which is, to make them rest themselves vpon their bare knowledge, and so become altogether consciencelesse. If this will not suffice, but that men fall to doing, and leaue some sinnes, especially the grosse sinnes of the world, and do some good, then he perswadeth them to trust to those doings without Christ, and to thinke themselves well enough, because they do some good, and leaue some euill. If this bee not enough, but that men attaine vnto the true iustifying faith which apprehendeth Christ, and resteth vpon his merits, then he deuiseh how to blemish the beautie of their faith, and weaken their comfort, through many frailties and wants, yea grosse downe-falles, and ranke euils: so as they shall bee but spotted and leprouous Christians. If this weapon will not worke, but that Christians doe ioine all good vertues with their faith, and abundantly shine forth in all fruits of righteousness, then he casteth about another way: which is, to daunt and dampe them with discouragements: as pouertie, necessitie, sicknesse, reproches, contempts, persecutions, &c. If none of all these will doe the deede, but that men con-

stantly

stantly beleue in Christ, and patiently and ioufully endure all afflictions, then his last refuge is, to blow them vp with gun-powder: that is, to pusse them vp with a pride of their gifts, graces and strength, and so to giue them an bitter ouerthrow whilst they doe not walke humbly and giue God the praise of his gifts.

Thus haue you a little taste of Satans cunning, in making the word vnfruitfull amongst vs.

Asune. I pray you good Sir (seeing I am ignorant and vnlearned) giue mee some particular directions out of the word of God, for the good guiding and ordering of my particular actions, in such sort as that I may glorifie God in the earth, and after this life be glorified of him for euer.

Theol. It were an infinite thing to enter in to all particulars: but briefly doe this: First, seeke God earnestly in his word: pray much: in all things giue thanks. Eschew euill, and doe good: Feare God, and keepe his Commandments: refozme your selfe, and your household: loue vertue and vertuous men: keepe company with the godly, and auoide the society of the wicked. Liue soberly, iustly, and holily in the present euil world. Speake alwaies graciously, & beware of filthy communication. Recompense no man euill for euill; but recompense euill

with good. Be curteous and pitifull towards all men. Take heed of swearing, cursing, and banning. Beware of anger, wrath, and bitterness. Praise your friend openly: reprove him secretly. Speake no euill of them that are absent, nor of the dead. Speake euill of no man: speake alwaies the best, or at least, not the worst. Reuerence Gods name, and keepe his Sabbath. Avoid all the signes of condemnation, and labour after all the signes of saluation. Above all things take heed of sin: for that is the very cutthroate of the soule, and bane of all goodness. Tremble therefore, and sinne not. For if you sinne, marke what followeth:

Six great
dangers in
sinne.

God seeth.

His Angels beare witnesse.

The conscience pricketh.

Death threatneth.

The Diuell accuseth.

Hell deuoureth.

You see then that sinne is no scar-crow, or ie-
sing matter. Euery sin that a man committeth
is as a thorne thrust deepe into the soule, which
will not be got out againe, but with many a
sigh, and many a sorrowfull oh, oh. Euery sin
Ier. 17. is written with a pen of iron, and the point of
a diamond vpon the conscience, and shall in the
last

last day (when the booke shall bee opened) accuse vs, and giue in euidence against vs. Note this. If a man commit sinne with pleasure, the pleasure passeth away, but the conscience and sting of the sinne abide th, and tormenteth deadly: but if a man doe well, though with labour and painefulnesse, the paine passeth away, yet the conscience of well doing remaineth with much comfort. But the best end of sinne is alwaies repentance, if not in this life, then with woe and alas, when it is too late. Therefore take heed in time: take heed, I say, of sinne.

Six most
hurtfull
effects of
sinne.

Sinne hardneth the heart.

Sinne gnaweth the conscience.

Sinne fighteth against the soule.

Sinne bringeth forth death.

Sinne maketh ashamed.

Sinne procureth all plagues of bo-
die and soule.

Heb. 3.

1. Sa. 25

31.

1. Pet. 2

Iam. 1. 1

Rom. 6.

21.

Deut. 21

Behold therefore the euill effects of sin. For this cause Zophar the Naamathite speaketh very wisely to Iob, saying: When thou shalt lift thy face out of thy sinne, thou shalt be strong, and shalt not feare: thou shalt forget all sorrow: thou shalt remember it as the waters that are past. Where Zophar plainely sheweth, that the auoiding of sinne is our strength, and the committing of it our weakening.

Iob 11.

15.

.10.

According to that of Salomon; The way of the Lord is the strength of the vpright man. Therefore walke in the way of God, and take heed of the waies of sinne. For God punisheth euerie sinne his way; some one way, and some another: and no sinne can escape unpunished. For because God is iust, therefore he must needs punish sinne in all men, though in diuers manners; as the wicked in their owne persons, the godly in Christ. Beware of it therefore, and flatter not your selfe in your sinnes. Remember how euerie disobedience, and every transgression, hath had a iust recompence of reward. God hath in all ages matched the causes with the effect: that is, sin with the punishment of sinne. The Israelites, for breaking the first commandement in making other gods, were often smitten by the hand of God. Nadab and Abihu, the sons of Aaron, for the breach of the second commandement, in offering strange fire upon Gods Altar, were consumed with fire. He that blasphemed and transgressed the third commandement was stoned to death. He that brake the fourth commandement, in gathering sticks upon the Sabbath, was likewise stoned. Absolon transgressing the fift commandement, was hanged in his owne haire. Cain, transgressing the first, in slaying his brother Abel, was branded with the marke of

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m. 15.

m. 15.

am. 18.

n. 4.

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of Gods wrath. Sicheu the sonne of Hamor, transgressing the seuenth, in defiling Dina the daughter of Iacob, was slaine by Simeon and Leui, the sons of Iacob. Achan, sinning against the eighth Commandement, in stealing the wedge of gold, and the Babylonish garment, was stoned to death. Ananias & Sapphira, sinning against the ninth commandement, in lying and dissembling, were suddenly smitten with death. Ahab, transgressing the tenth commandement, in coueting and discontentment, was deuoured of dogs. ¶ If you will haue originall sinne therein onely forbidden, then infants are therefore punished with death.

Gen. 34.
26.

Iosuah
7.25.

Act. 5.6

1. Reg. 2.
24.

Rom. 7.
14.

Thus we see there is no dallying with God; but if we sin, we are as sure to be ierkt for it, as the coat is on our backe. Therefore let vs not deceiue our selues, nor make light of sin. For sin is no scar bugge; and we shall one day finde it so. And howsoeuer we make light of some sins, yet in very deed all sinne is odious in the sight of God, yea al sin is hainous and capital in this respect, that it is against a person of infinite being; it is against God himselfe; it is against the highest Maiestie. For the greatnesse of the person offended, doth inhaunce and increase the greatnesse of the sinne.

As for example: If a man raile at a Justice of peace, hee shall be stocked; if he raile at

at

at one of his Maiesties priuy Counsell, he shall bee imprisoned; but if he raile at his owne Maiestie, he shall be hanged. So then you see how a sinne is increased by the dignitie of the person offended. Now then, sith all mortall Princes are but dust in the sight of God (and he is a person of infinite and incomparable Maiestie) how hainous and how flagitious a thing is it, in any wise, or after any sort, to sinne against his most royall and sacred person! Well then, to grow to some conclusion, this I doe advise you; as to shun all vice, so to embrace all vertue; as to put off the old man, so to put on the new man. Remember often and alwaies what shall become of you after this life, and where you shall be fortie peeres hence, in Hell or in Heauen. Look well to that in time; and therefore so live that you may live a waies. Consider often in your secret cogitations

Nine profitable considerations:

What you haue beene.

What you are.

What you shall be.

What God hath done for you.

What he doth.

What he will doe.

Gods iudgements past.

Gods iudgements present.

Gods iudgements to come.

Awake

Awake at last, and take care for your saluation. Slaepe no longer in sinne, lest yee perish eternally. For verily there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth. And this is the best counsell that I can giue you.

Asune. Your counsell is very good. I pray God giue me grace to follow it: and so to liue, that I may please God, and goe to heauen in the end.

Theol. You must take heed you speake not these words of course, and for fashion sake, ha- uing no settled purpose in your heart to follow these directions. For there bee numbers that can skill to giue good words, but they will doe nothing. They thinke they highly please God with their good words, and that God will take them for paiment: as though God regarded words. They would faine goe to heauen, but they will take no paines, they will leaue no sins, they will not forgoe their lusts and pleasures: They would haue the reward of Gods children, but they wil not do the works of Gods children: they would haue the sweet, but they will none of the sowre: they would haue the crowne, but they will fight neuer a stroake. They would faine come to Canaan, but they are loth to trauell that long & dangerous way, which leadeth vnto it. Therefore these men,
being

This is
most
mens
case.

being the sonnes of idlenesse, will step short (in the end) of that they looked for. For the spirit

o.13.4. saith: The sluggard lusteth, but his soule hath nought. We must therefore leaue bare words, and come to deeds. For our Lord Jesus saith:

mt.7.21. Not euery one that saith Lord, Lord, shall enter into the kingdome of heauen, but he that doth the wil of my father which is in heauen. Where we see, Christ (in plaine tearmes) doth exclude out of his kingdome all those whose Religion consisteth onely in good wordes and smooth speeches: but make no conscience to practise the Commandements of God.

Dauid, hauing made some good preparation for the building of the Temple, and perceiuing his sonne Salomon to haue stufte and prouision enough to perfect and finish it, doth most wisely encourage him to the worke, in these words: Chron. Vp, and be doing, and the Lord shall bee with thee. Oh, that men would follow this counsell of Dauid: that they would vp, and be doing; and not sit still, and doe nothing: that they would leaue words and countenances, and set vpon the practise of Gods Law, and studie with all care and conscience to be obedient to his will. When assuredly God would be with them, and blesse them, and much good would come of it. For the Scripture saith: In all labour there is profit, or increase: but the talke

of the lips only bringeth want.

Phila. Most mens minds are so wholly drowned in the loue of this world, that they haue no heart to obey God, nor any delight in his commandements.

Theo. The greatest part of men are like vnto the Gadarens, which esteemed their Swine more than Christ. As we see in these our daies, how many make more account of their kine & sheepe, than of the most glorious Gospell of Christ. They highly esteeme dung, and contemne Pearle. They are carefull for trifles, and regard not the things of greatest moment. And therefore may very fitly be compared to a man, who hauing his wife and children very sicke, doth utterly neglect them, and is altogether carefull for the curing of his hogs eares.

Phila. We are somewhat digressed from the matter we had in hand: I pray you therefore, if you haue any more matter of good counsell to giue ynto *Asunetus*, that you would presently deliuer it.

Theol. I haue little more to say: saue onely I would aduise him often to remember, and much to muse of these nine things.

The

The euill he hath committed,
 The good he hath omitted.
 The time he hath mispent.
 The shortnesse of this life.
 The vanity of this world.
 The excellency of the world to come.
 Death, than the which, nothing is more terrible.
 The day of iudgement, than the which nothing is more fearefull.
 Hell fire, than the which nothing is more intolerable.

Phila. This is short and sweet indeed. You haue touched some of these points before, in this our conference. But I am very desirous to heare somewhat more of the two last, which yet haue not beene touched.

Theol. With you are desirous, I will briesely deliuer vnto you, that which I haue receiued from the Lord. First concerning the day of iudgement, I finde in the belanz of Gods booke, that it shall be very terrible and dreadfull. For, The sonne of man shall come in the clouds of heauen, with power and great glory.

S. Peter saith: The day of the Lord shal come as a thiefe in the night. In the which, the heauens shall passe away with a noise, the elements shall melt with heat, & the earth with the works that

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att. 24.

Pet. 3.

char are therein shall be burnt vp. The Apostle
 telleth vs, that at the comming of Christ, all the
 whole world shall be of a light fire: and that all
 castles, towers, goodly buildings, gold, siluer,
 beluets, silkes, and all the glittering hue, glory
 and beantie of this world, shall be consumed to
 powder and ashes. For he saith plainly: The
 heauens and the earth, which are now, are reser-
 ued vnto fire, against the day of iudgement, and
 of the destruction of vngodly men. Moreover,
 he doth strongly proue, that as the world was
 once destroyed by water; so the second time, in
 the end thereof, it shall be destroyed by fire.
 The Apostle Paul doth witnesse the same thing:
 For he saith: Christ shall come from heaven, 2. Thes.
 with all his mighty Angels in flaming fire. And 1. 7.
 in another place, he noteth the terrour of his
 comming to iudgement, saying: He shall come
 with a shout, with the voice of the Archangell, 1. Thes.
 and the Trumpet of God. We see by experi- 4. 16.
 ence, that the comming of mortall Princes to
 any place, is with great pompe and glory. They
 haue great traines and troupes behinde them
 and before them. They are accompanied with
 many Nobles; goodly Lords, and gallant La-
 dies doe attend vpon them. The Sword-bea-
 rer, Trumpetters, and harbengers goe before;
 many flaunting and stately personages follow
 after. Now then, if the comming of mortall
 Princes

Princes be so pompous & glorious : how much more glorious shall the comming of the sonne of man be, in whose sight, all mortall Princes are but dust : The Scriptures do affirme, that his second comming vnto iudgement, shall be with such resplendent and vnspcakable gloze, that euen the most excellent creatures shall blush at it. For the Sunne shall be darkened : the Moone shall not giue her light : and the starres shall fall from heauen. Meaning thereby, that the most glorious and bright shining creatures shall be clouded and obscured, by the vnconceiueable brightnesse of Christs comming.

Moreouer is noted vnto vs the terrour of Christs comming, in this ; that immediately before it, the very Sea shall quake and tremble, and in his kinde crie out. For it is said, that the sea shall roare (and make a noise in most doleful and lugubrious maner) and mens hearts shall faile them for feare, and for looking after those things, which shall come on the world : for the powers of heauen shall be shaken. Oh, what shall become of swearers, drunkards, whoore-mongers, and such like in that day : They shall seek to craepe into an auger hole, to hide their heads. They shall then cry wo and alas, that euer they were bozn. They shall wish that they had neuer been bozne, or that their mother had bozne them toads. And, as it is said in the Apocalyps

They

Matt. 24.

9.

luk. 21.

5. f.

They shall say to the mountaines and rocks, Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe. For the great day of his wrath is come, and who can stand? Apoc. 6.
16.

We see therfore, that the comming of Christ shall not be base and contemptible, as in his first visitation: but it shall be most terrible, princely, and glorious. And as the Scriptures do as-
 firme, that his comming shall be with great ter-
 rour and dread: so also they do shew, that it shall
 be very sudden, and unlooked for. For the day
 of the Lord shall come as a theefe in the night:
 as the travell that cometh upon a woman. As
 a snare shall it come on all them that dwell on the
 face of the earth. That is, it shall suddenly catch
 and intangle all men, wheresoeuer they bee in
 the world: As the Earthquake, which was
 nere thirtie yeeres ago, did suddenly take the
 world tardy, they not thinking of any such mat-
 ter: So shall the comming of the sonne of man
 to iudgement, take the world tardy and unpre-
 pared. For few there be that thinke of any such
 matter. With therfore the second appearing of
 Christ shall bee with such suddenesse, let vs
 feare and tremble: for all sudden things are to
 be feared. 2. Pet. 3.
10.
1. Thes.
5.
Luk. 21.
35.

Phila. Well Sir, as you haue shewed vs the
 terror and suddenesse of Christs comming, so

shew vs the purpose and end of his comming.

Theol. The principall end of his comming, shall be to keepe a generall audit, to call all men to an account, to haue a reckning of euery mans particular actions, and to rewarde them according to their deeds, as it is wrytten: The Sonne of man shall come in the glory of his Father, with his Angels: & then shall hee giue to euery man, according to his deeds. Again the Apostle saith to the Corinthians: Wee must all appeare before the iudgement seat of Christ, that euery man may receiue the things which are done in his body, according to that which hee hath done, whether it be good or euill.

Here wee doe plainly see, that the end of Christs comming shall bee, to iudge euery man according to his works, that is, as his works shall declare him, and testifie of him and of his faith. In another place the Apostle saith: That the end of his comming shall bee to render vengeance vnto them which know not God, and which obey not the Gospell of our Lord Iesus Christ, which shal be punished with euerlasting perdition, from the presence of the Lord, and frō the glory of his power. Who then vnto two sorts of men, the ignorant and the disobedient. For, the Apostle saith flatly, they both shall bee damned. He thinketh, both the ignorant & disobedient, & all other prophane men should tremble

ble to thinke of this, that Christ shall come to render vengeance vnto them. If wee did certainly know, that the Spaniard should invade our nation, ouer-run it, and make a conquest of it, that he should shed our blood, destroy vs, and make a massacre amongst vs: yea, that wee should see our wiues, our children, our kindred & deare friends slaine before our faces, so as their blood should streame in the streets: what a wonderful feare and terrour would it strike into vs: we would quake to thinke of it. Shal we not then be much more afraid of the damnation of our soules? Shall we not quake, to thinke, that Christ shall come to take vengeance? If the Lion roare, all the beasts of the field tremble, and shall not we be afraid of the roaring of the Lion of the tribe of Iudah? But alas, we are so hard hearted, and so rockt asleepe in the cradle of securitie, that nothing can moue vs, nothing can awake vs.

Phila. Now as you haue shewed vs the terror and end of Christs comming: so also declare the manner of it.

Theol. The manner of it is this: that the whole world shal be cited to appeare personally at the generall Assises, before the great Judge. No man shal be admitted to appeare by his Attourney: but all must appeare personally. None shall be suffered to put in sureties: but all must

Cor. 5.

come in their owne persons, without baile or
mainepize; as it is witten: Wee must all ap-
peare, high and low, rich and poore, king and
begger, one and other: as it is plainly set down
in the 20. Chapter of the Reuelation: where
the spirit saith: I saw the dead both great and
small stand before God: and the sea gaue vp the
dead which were in her, and death and hell deli-
uered vp the dead which were in them. So then
it is cloere, that all, without exception, shall
make their appearance at the great and dread-
full Assises. Oh what a great day will that be,
when as the whole world shall appeare toge-
ther at once! If a king marry his sonne, and bid
other Kings, Emperours, Dukes, & Nobles to
the marriage, with all their pompe and traine,
we vse to say: Oh what a mariage, what a mee-
ting, what a doe, what a great day will there
be! but when the vniuersall world shall be as-
sembled together, not only al Monarks, Kings,
& Princes, but al other, that euer haue been from
the beginning of the world, al that are, and shall
be, what a day will that be! No maruell there-
fore, though the Scriptures call it the day of
God and the great day of the Lord. Now then
when all flesh is come together, to make their
personall appearance, then shall the son of God
ascend vnto his tribunall seat, with great Ma-
iestie and glozy. For a fiery streame shall issue
and

(Heare how)

and come forth before him : thousand thou- Dan. 7.
 sand Angels shall accompany him, and minister
 vnto him: and ten thousand thousand shal stand
 before him : the iudgement shall be set, and the
 bookes opened. All the Saints also, and true
 worshippers of God shall attend him, and ac-
 company him vnto his iudgement seat. And
 not onely so , but they shall sit vpon the Bench
 and Throne with him ; as it is written : The 1. Cor.
 Saints shal iudge the world : they shall iudge the 6. 2.
 Angels ; that is, the diuels, the Angels of dark-
 nes. Our Lord Jesus himselfe doth auouch the
 same thing, when he said to his Disciples , and
 in them to all true Christians : Verily I say vn- Matt. 19
 to you , that when the sonne of man shall sit in 28.
 the throne of his Maiestie, yce which followed
 mee in the regeneration , shall sit vpon twelue
 thrones , and iudge the twelue tribes of Isra-
 el. That is, the Saints of God shall beare
 witnesse , that the iudgement of Christ , and
 sentence of condemnation, which hee passeth a-
 gainst all vnbelœuers , is according to iustice
 and equitie. Thus then wee see how Christ
 shall be accompanied to his throne ; and with
 what glorie and Maiestie hee shall ascend vn-
 to it. Experience teacheth, that when mortall
 Judges hold their Sessions and generall As-
 sises, they are brought vnto the Bench & iudge-
 ment seat with pompe and terrour. For the

Shiriffe of the Shire, and Holbard-men with many Iustices of peace, and traines of others doe accompany them vnto the Bench. When with how much more glorie and maiestie shall the Sonne of God be brought vnto his royall Throne! Thus then Christ being set vpon his iudgement seat, all the vngodly shall bee conuicted before him, and he shal stand ouer them with a naked sword in his hand. The Diuell shall stand by them on the one side to accuse them, and their owne conscience on the other side, and the gaping gulfe of hell vnderneath them, ready to deuoure them. When shall the booke be opened, not any booke of paper and parchment, but the booke of mens consciences. For euery mans sinnes are written and recorded in his conscience, as it were in a Register booke. Then will God bring euery worke to iudgement, with euery secret thought, and set them in order before all the Reprobates. Then will God lighten the things that are hid in darknesse: and make the counsels of the heart manifest. Then shall all the vngodly bee arraigned, conuicted, and hold vp their handes at the barre of Christs tribunall seat, and shall crie guilty. Then shal that most dreadfull sentence of death & condemnation be pronounced against them by the most righteous Judge, Goe ye cursed into euerlasting fire, which is prepared

Cor.

45.

Mat. 25.

41.

fo

for the diuell and his Angels. Oh dolefull sentence! Oh heauy hearing! Whose heart doth not tremble at these things? Whose haire doth not stand vpon his head? For then shall thousands, which in this world haue flourished as the cedars of Libanus, be cast downe for euermore, and shall drinke (as a iust recompence for their iniquitie) of the bitter Cup of Gods eternall wrath & indignation in the kingdome of darknesse, and in the fearefull presence of Satan, and all the cursed enemies of Gods grace.

Phila. Well, now as you haue declared vnto vs the terror, the suddenesse, the end, and the maner of Christs comming to iudgement, so lastly shew vnto vs the right vse of all these things.

Theol. S. Peter telleth and teacheth vs the right vse of all: for saith he: Seeing all these things must be dissolued, what maner of persons ought we to bee, in all holy conuersation and godlines? As if he should say: Sith the heauens shall passe away with a noyse, the Elements shall melt with heat, & the earth, with the works that are therein, shall be burnt vp: sith also the comming of Christ shall be with great terror, to a feareful end, & in fearful maner: O how ought we to excel in goodnes! So then S. Peter telleth vs that the true vse of all is this: that hereby we be brought nērer vnto God, euen to be more obedient to his will, & to walke in all his commandements,

mandements, making conscience of all our waies, and studying to please God in all things, and to be fruitfull in all good works, living soberly, iustly & holily in this present euill world, and shewing forth the vertues of him which hath called vs out of darknesse to this maruelous light: so that we may be prepared against the day of his appearing, that it may not take vs tardy. For our life ought to be a continuall meditation of death. We should alwaies liue as if we should die, or that our bed should be our graue: we must liue continually, as if Christ should come to iudgement presently: as it is reported of a godly man in the primitiue church, that whether he ate or dranke, or whatsoeuer he did, he thought alwaies he heard the trumpet of the Lord, with these words: Arise yee dead, and come vnto iudgement. But case it were certainly known that Christ would come to iudgement the next Midsummer day; Oh what an alteration would it make in the world! how would men change their mindes & affections! who would care for this world! who would set his heart vpon riches! who would regard braue apparell! who durst deceiue or oppresse! who durst be drunke! who durst sweare, lie, and commit adultery! Nay, would not all men giue vp themselves to the obedience of God? would not all serue him diligently? would not

not all men and women flocke to Sermons: would they not giue themselves to praier and reading? would they not repent them of their sinnes? would they not crie for mercy and forgiveness? See then what the knowledge of a certaine day approaching would effect. And ought we not to doe all these things with as great care & zeale, seeing the day is uncertaine? For who knoweth whether Christ will come this moneth, or the next; this yeere, or next? Hee himselfe saith: Be ready, watch: for in the houre that ye thinke not of, will the son of man come. We thinke he wil not come this yeere, nor next yeere, nor this hundred yeere. It may bee there, for that hee will come suddenly vpon vs: we know not how soone. For in an houre that we little thinke of will he come. Therefore our Sauiour saith in the 13. Chapter of *Mark*. Take heed, watch and pray: for you know not when the time is. And in the Gospell of *S. Luke* he saith: Take heed that your hearts be not overcome with surfetting and drunkenness, and the cares of this life; and so that day come vpon you vnawares. For as a snare shall it come vpon all them that dwell vpon the face of the earth. We heare therefore how many watch-words and caueats our Sauiour giueth vs when he saith: Be in readinesse, awake, take heed, watch and pray, and looke about you, lest that day come sudden,

Mat. 24.
41.

Mark. 13.
33.

Luke 21.
34.

suddenly vpon you, and take you napping. It standeth vs all therefore vpon, to bee at an houres warning, vpon paine of death, and as we will answer it at our vttermost perill.

Phil. Proceed to speak of the torments of hel.

Theol. Concerning the torments of hell, I do note three things which I wil briefly speake of, and they be these: The extremity, perpetuity, and remedilessnesse thereof. First, touching the extremitie thereof, it standeth specially in these three things. First, that it is a separation from al ioy and comfort of the presence of God. Secondly, that it is an eternall fellowship with the diuel and his angels. Thirdly, it is a feeling of the horrible wrath of God, which shall seize vpon body & soule, and shal feed on them (as fire doth vpon pitch and brimstone) for euer. The scriptures do note the extremity of it, in calling it, A lake that burneth with fire & brimstone for euer: in saying: there shal be weeping & gnashing of teeth: in affirming that their worme dieth not: (meaning the worme that gnaweth their conscience, or their torment of conscience) & the fire neuer goeth out: in terming it *Tophet*, which is deepe and large: & the burning thereof is fire and much wood: and that the breath of the Lord, as a riuer of brimstone, doth kindle it. All these things be terrible to our senses: and yet can they not fully expresse the thing as it is.

Apo. 21.

8.

Luk. 13.

28.

Matt. 9.

44.

is indeed. For no heart can conceive, or tongue expresse the greatnesse and extremitie of the torments of hell. As the ioyes of heauen neuer entred into the heart of man: no more did the torments of hell. All the torments and troubles that fall vpon men in this life, are but as sparkles of the foynace of Gods totall wrath. All fires are but as it were pictures of fire, in comparison of hell fire. For as one writeth: Hel fire is so extreainly hot, that it will burne vpon a man seuen mile before he come at it. Yet the reprobates, being alwaies in it, shall neuer be consumed of it. As the Salamander is alwaies in the fire, and neuer consumeth, so the wicked shall be alwaies in the fire of hel, & neuer consume. For hell is a death alwaies liuing, & an end alwaies beginning. It is a grieuous thing to a man that is very sick, to lie vpon a featherbed: how much more vpon a hot gridiron! but how most of all to burne alwaies in hell fire, & neuer be consumed! An other extremity of it consisteth in this, that the torments of hell are vniuersall: that is, in euery member at once: head, eyes, tongue, teeth, throat, stomacke, backe, belly, heart, sides, &c. All punishments of this life are particular. For some are pained in their head, some in their backe, some in their stomacke, &c. Yet some particular paines are such as a man would not suffer to gaine all the world. But for a man to bee
torment

mented in all parts at once, what sight more lamentable! who could but take pitie of a dog in the street, in that case! Thus then wee see that the extremitie of Hell torments is greater than can bee conceived or vttered. For who can vtter that which is incomprehensible? We can go no further in comprehending that which is incomprehensible, than to know it to bee incomprehensible.

Phila. As you haue shewed vs the extremitie of Hell torments, so now proceed to the perpetuitie.

Theol. The Scriptures do set forth the perpetuitie of hell torments in saying, they are for euer. The wicked shall be cast into the lake that burneth with fire and brimstone for euer. The fire neuer goeth out. When as many hundred thousand yeeres are expired as there be stones by the Sea side, yet still there be so many more to come. For that which hath no end, can neuer come to an end. If all the Arithmeticians in the world were set a worke to do nothing but number all the daies of their life, euen the greatest numbers that they could possibly set down, and should in the end adde all their numbers together; yet could they neuer come any thing nere to that length of time wherein the wicked shall be tormented. If the whole circumference of y^e heaucns were written about with figures of

of Arithmeticke, from the East to the West,
and from the West to the East againe; yet
could it not containe that infinite time, and in-
numerable yeres, wherein all vnbeleauers shal
suffer eternall torture. For, in things infinite,
time hath no place. For time is the measure
of those things which are subiect to measure.
Therefore, because Hell torments are infinite,
they cannot be measured by any time: neither
can that which is infinite, be diminished. For if
you subtract from that which is infinite, ten
thousand thousand milliōs of millions, yet it is
thereby nothing diminished or made lesse. But
case a man should once in a hundred thousand
yeres, take a spooneful of water out of the great
Ocean Sea, how long would it be, ere hee had
so emptied it? Yet shall a man sooner empty the
Sea, by taking out a spooneful once in a hundred
thousand yeres, than the damned soule shall
haue any ease. Therefore a certain writer saith,
If a damned soule might bee tormented in Hell
but a thousand yeres, and then haue ease, there
were some comfort in it: (for then there would
be hope it would come to an end) but, saith he,
this word *ouer* killeth the hart. Oh consider this
ye that forget God: O ye carnall worldlings,
thinke on this in time: For if you will not now
be moued in hearing, you shal be the crushed in
pieces in feeling. What auailleth it to liue in all
possible

possible pleasures, and carnal delights here, for some 60. yeeres, and then to suffer this eternall torment: What shall it profit a man to win the whole world & lose his soule: they be more than mad, which will hazard their soules, for a little profit, and a few stinking pleasures. But this is the nature of men: they will haue the present sweet (come of it what wil) though they pay neuer so deare for it: though they go to the highest price: though they lose their soules for it. Oh the unspeakable blindness & madness of the men of this world! The diuel hath put out their eies: & therefore leadeth them whither he list: For who cannot lead a blind man whither he list: Nahash the Ammonite would make no covenant with the Israelites, but vpon condition that he might put out al their right eies. So the diuel doth covenant with al the wicked, to put out both their eies: that he may lead them directly into Hell.

Phila. Now Sir, a word or two more of the remedilessnesse of hell fire.

Theol. The scriptures do affirme, that as the torments of hell are extreme, so they are without all hope of remedy: as it is written: A man can by no meanes redeeme his brother: hee can not giue his ransome vnto God: so precious is the redemption of the soule: & the continuance for euer. To this purpose Abraham said to the rich man, being in hell torments: Betwixt you and

Sam.

1.2.

Pla. 49. 8.

Lu. 16. 26.

and vs, there is a great gulfe set: so that they which would goe from hence to you, cannot: neither can they come from thence, to vs. Our Lord Jesus also saith: What shall a man giue Matth. 16 for the recompence of his soule? Where our Sauiour doth plainly affirme, that there is no ranfome or recompence, though neuer so great, to bee giuen for a damned soule. For the soule being in Hell, can neuer bee released, it is past remedie. No meanes whatsoeuer can doe any good. No gold, no siluer, no friends, no riches, no power, no policy, no flattery, no bribery, no reach, no fetch or deuice whatsoeuer can preuaile one iot. For a man being once in Hell, hath no remedie. Hee is in close prison, hee is shut vp vnder the hatches for euer: there is no getting out againe. Hee must suffer perpetuall imprisonment. He cannot bring a writ of false imprisonment: (because hee is laid in by the most righteous & iust Judge, who cannot possibly doe any wrong) but he must lie by it. For being there once, he is there for euer. If all the Angels of Heauen should entreat for a damned soule: If Abraham, Isaac, and Iacob, should make great sute: If all the Prophets, Apostles & Martyrs, should be continual solicitors of Christ for release: If the father should make request for his son, or the mother for her daughter: yet can none of these bee heard: they must all haue the repulse

repulse. For the sentence of Christ cannot be reuerſed, his decree is vnrpealeable. The due conſideration of theſe things, may make all hearts to quake, and all knees to tremble. In the troubles & afflictions of this life, though a man come in neuer ſo great dangers, yet hee may winde out againe, by one means or another, by money, or friendship, or rewards, or ſuch like meanes: but in Hell fire this is it that gripes, and maketh the heart deſpaire, that there is no remedy at all to be vſed. If we ſhould aſke of a damned ſoule, or an afflicted conſcience, what they would giue for the eaſe and redemption of their ſoules: they would anſwer, the whole world: howſoeuer ſecure worldlings, and wicked Atheiſts (which ſee nothing, or ſeele nothing) make nothing of it.

Here, by the way, let vs conſider the greatneſſe of the loſſe of a mans ſoule; which we ſhall the better perceiue and ſee into, if wee can aſſigne a right value and priſe the ſoule. If therefore it be demanded, what is the price of the ſoule, or what it is worth: our Lord Ieſus anſwereth that it is more worth, than all the world. For ſaith he, What ſhall it profit a man, to win all the world, and loſe his ſoule? Therefore the ſoule of the pooreſt begger is more worth, than all the world. Then I reaſon thus: If the ſoule be more worth than all the world, then the loſſe of

It is greater than the losse of the whole world. For indeed it is a losse of all losses; an unrecoverable losse. If a man should haue his house burnt ouer his head, and all that he hath, consumed in one night; it were a great losse. If a Merchant venturer should lose twentie thousand pound in one venture, in one ship, or, as they say, in one bottome, it were a very great losse. If a king should lose his crowne & kingdom, it were an exceeding great losse. But the losse of the soule is a thousand times more than all these: it is a matter of infinite importance. If a Tenant be cast out of the fauour of his Landlord, it is a matter of griefe. If a Noblemans Secretarie be cast out of fauour with his Lord, so that he taketh a pitch against him, it is a matter of great sorrow. If a Nobleman himselfe be discountenanced, and cast out of all fauour with his Prince, that was in great fauour, it is a cossey, a heart smart, and a matter of exceeding grieuance. But, to be eternally separated from God, to be shut out of his fauour, and to be cast away from his presence, and the presence of his Angels, is a matter of infinite more colour and torment. Marke then and behold, what a thing it is for a man to lose his soule. Oh therefore that men would be wise in Gods care, that they would looke out in time, & make provision for their soules. Now then to close vp

this whole point, the summe of all that hath bene said, is this: That the torments of Hell are endlesse, caselesse, and remediable.

Asune. The laying open of these doctrines of hell fire, and the iudgement to come, maketh me quake and tremble. I am thereby much perplexed, I feele great terror in my conscience, I am afraid I shall be damned.

Antio. Damned man! What speake you of damning? I am ashamed to heare you say so. For it is well knowen that you are an honest man, a quiet liuer, a good neighbour, and as good a towns-man, as any is in the parish where you dwell: and you haue alwaies bene so reputed and taken. If you should be damned, I know not who shall be saued.

Asune. I regard not your flatteries, I belecue God! I beleue his word: I beleue those things which *M. Theologus* hath allcaged out of the holy Scriptures, pointing me both to the chapter, and the verse: and whether it bee more meet that I should beleue the Scriptures, or your footthings, iudge you. No, no. Now I doe clearely see by the glasse of Gods law, that my state is wretched and miserable. For I haue liued in sinne and ignorance all the daies of my life, being vtterly void of all religion, and true knowledge of God. I am not the man indeed that you and others take mee for. For though
outwardly

outwardly I haue liued honestly to the worldward, yet inwardly I haue not liued religiously to Godward.

Antile. Tush, tush, now I see you are in a melancholy humour. If you will goe home with me I can giue you a speedie remedie: for I haue many pleasant and merry bookes, which if you should heare them read, would soone remedy you of this melancholy passion. I haue the Court of *Venus*, the Palace of pleasure, *Bevis* of Southhampton, *Ellen* of *Rumaine*: The merriest of the Frier and the Boy: The pleasant storie of *Clem* of the Clough, *Adam Bell*, and *William* of *Cloudesley*; The odde tale of *William* *Richard*, and *Humfrey*: The pretie conceit of *John Splinters* last Will and Testament: which all are excellent and singular bookes against heart-qualmes: and to remooue such dumpishnesse, as I see you are now fallen into.

Asune. Your vaine & friuolous books of tales, jests, and lies, would more increase my griefe, & strike the print of sorrow deeper into my heart.

Antile. Nay, if you be of that minde, I haue done with you.

Phila. I pray you if a man may be so bolde with you: How came you by all these good bookes? I should haue said, so much trash and rubbish.

Antil. What mattereth it to you? What haue

you to doe to enquire? But I pray you, Sir, what meane you to call them trash and rubbish?

Phila. Because they bee no better. They be goodly geere, trimme stuffe. They are good to kindle a fire, or to scowre a hot ouen withall. And shall I tell you my opinion of them? I doe thus thinke, that they were deuised by the diuell, seene and allowed by the Pope, printed in hell, bound vp by *Hobgoblin*, and first published and dispersed in Rome, Italie, and Spaine: and all to this end, that thereby men might be kept from the reading of the Scriptures. For euen as a Lapwing with her busie crie, draweth men away from her nest: so the Popish generation, by these fabulous deuices, draw men from the Scriptures.

Antile. Ah sir; I see now, a fooles bolt is soone shot. You are more precise than wise. The Vicar of Saint Fooles shall be your ghostly father. What tell you mee of your opinion? I would you should well know, I neither regard you, nor your opinion. There bee wiser men than you, which do both reade, allow, and take pleasure in these books.

Theol. Let him alone, good Philagathus; for you see what he is. There is no end of his cross sing, and cauilling. But hee that is ignorant, let him be ignorant. And hee that is filthie, let

him be more filthy. Let vs now turne our
speech to Asunetus, for I see hee is hearte hear-
ted, and troubled in his minde. How doe you
Asunetus? how doe you feelee your selfe: mee
thinketh you are very sadde.

Asune. I am the better for you Sir, I thanke
God. I neuer knew what sinne meant till this
day. It hath pleased God now to giue mee
some sight and feeling thereof. I am greatly di-
stressed in my conscience to thinke what I haue
beene. The remembrance of my former sinnes
doth strike an horror into mee, when I consi-
der how ignorant and prophanely, and how
farre off from God, I haue liued all my life: it
stings and gripes mee to the heart. I doe now
see that which I neuer saw: and feelee that which
I neuer felt. I doe plainly see that if I had died
in that state wherein I haue liued all my life,
I should certainly haue beene condemned, and
should haue perished for euer in my sinne and
ignorance.

Theol. I am very glad that God hath ope-
ned your eyes, and giuen you the sight and fee-
ling of your miserie, which indeed is the verie
first step to eternal life. It is a great fauour and
speciall mercy of God towards you, that he hath
so touched your heart: you can neuer be thank-
full enough for it. It is more than if you had a
million of gold giuen you. It is the onely rare

priviledge of Gods elect, to haue the eyes of their soules opened, that they may see into heauenly & spiritual things. As for the world, it is iust with God, to leaue them in their blindnes.

Asune. I do feelee the burden of my sins, I am greatly grieued for them, I am weary of them, I am fory that ener I sinned against God, or that I should bee such a wretch as to incur his displeasure, and prouoke his Maieitie against me. But I pray you good M. *Theologus*, sith you are a spirituall Phylician, and I am sicke of sinne, that you would minister vnto mee, out of Gods word, some spirituall Phyecke, and comfort.

Theol. Truly, I must needs thiinke that the promises of mercy and forgiveness of sin, made in the Gospell, doe belong vnto you, and that Iesus Christ is yours: you are truly interested in him, and haue a proper right vnto him. For hee came not to call the righteous, but sinners to repentance. You doe now feele your self to be a sinner, you are grieued for your sins, you are weary of them: therefore Iesus Christ is for you: all the benefitts of his passion belong to you. Againe he saith: I he whole need not the

Mar. 9. 12.

Phylician, but they that are sicke. But you doe not acknowledge your selfe to be sicke of sin: therefore Christ Iesus will be your Phylician: he will swaddle you, and lappe you; he will binde by all your sores; he will heale all your wounds; he will

will

will anoint them with the oile of his mercy; he will smile vpon you, and shew you a ioyfull countenance; he will say vnto you, your sinnes are forgiven.

In him you shall haue rest and peace to your soule. Through him, you shall haue ease and comfort. For hee taketh pitie of all such as mourne for their sinnes, as you doe. He bid- deth you, and all that are in your case, to come vnto him, and he will helpe you. Come vnto me Mat. II. 28. (saith he) all yee that are wearie and heauie loaden, and I will ease you. You are one of them that are bid to come: for you are weary of your sinnes, you feele the burden of them. Christ is altogether for such as you are. He regardeth not the world, that is, the prephaniz and vntregene- rate men. He bids not them come, hee praiseth not for them. I pray not for the world, saith he. Ioh. 17. They haue no part nor interest in him. They haue nothing to do with him, nor with his me- rits & righteousness. He is onely for the peni- tent sinner, & such as mourne for their sins. Hee is a pillow of downe to al aking heads, & aking consciences. Be of good comfort therefore, feare nothing: for assuredly Christ and all his righ- teousnesse is yours. He will cloath you with it. He wil neuer impute your sins vnto you, or lay any of the to your charge, though they be neuer so many or so great: he wil forget them, & forgive them

ay 1.28. them. As he saith by his **P**rophet: Though
 your sinnes were as crimson, they shall be made
 white as snowe: though they were red like
 scarlet, they shall be as wool. And againe he saith
 ay 44. by the same **p**rophet: I haue put away thy trans-
 gressions as thicke cloudes, and thy sinnes as a
 ic. 7. 19. mist. By another **P**rophet he saith: He will lay
 aside our iniquities, and cast all our sinnes into
 the bottome of the sea. Againe he saith by the
 ay 43. **P**rophet *Esay*: I euen I am he that putteth away
 thine iniquities, for mine owne sake, and will not
 remember thy sinnes. And yet more sweetly hee
 speaketh vnto vs by the **P**rophet *Jeremy*, say-
 ing: Turne againe vnto me, and I will not let my
 wrath fall vpon you, for I am mercifull, and
 will not alway keepe mine anger. And againe
 er. 3. 12. by the **P**rophet *Hosea*, hee saith: I will not
 execute the fiercenesse of my wrath, I will not
 5. returne to destroy *Ephraim*, for I am God, and
 not man. Be of good cheere therefore, comfort
 your selfe with these promises: you haue cause
 to reioice, seeing God hath wrought in you a
 dislike, & a grieve for your sins: which is a cer-
 taine token that your sins shall neuer hurt you:
 for sins past cannot hurt vs, if sins present doe
 not like vs. You are growne to a hatred, & dis-
 like of your sins, you mourne vnder the burden
 of them: therefore you are blessed. For blessed are
 at. 5. 4. they that mourne. Why therefore should you be
 so

so heauy & sad : remember what **S. Iohn** saith : 1. Ioh. 2.
 If any man sin, we haue an aduocate, Iesus Christ
 the righteous, & he is the reconciliation for our
 sins. **S. Paul** saith, that Iesus Christ is set foorth Rom. 2.
 to be a reconciliation through faith in his blood. 25.
Againe, the holy Ghost saith : He is perfectly a- Heb. 7.
 ble to saue al those that come vnto God by him,
 seeing hee euer liueth to make intercession for
 vs. **The Apostle** saith : He is made of God for 1. Cor.
 vs, wisdome, righteousness, sanctification, and 39.
 redemption. Marke that he saith, all is fo: vs,
 all is fo: his Church, & fo: every member of his
 Church, and therfore fo: you. Christ is made of
 God righteousness, sanctification, and redemp-
 tion fo: you, Christ is your mediator, and your
 high Priest, and hath offered vp the euerglasting
 sacrifice, euen fo: you, that he might pay your
 ransom, & redeeme you from al iniquity. By his Heb. 9.
 owne blood hath he entered once into the holy
 place, & obtained eternall redemption for you.
 Christ is not entred into the holy places which
 are made with hands, which are similitudes of
 the true sanctuary : but is entred into the very Heb. 9.
 heaven, to appeare now in the sight of God, fo:
 you. **The apostle** saith: He hath made him to be 1. Cor.
 sin for you, that knew no sin, that you might be 11.
 made the righteousness of God in him. Christ Gal. 3. i
 was made a curse for you, that he might redeem
 you from the curse of the law. **Oy therfore how**
 happy

happy are you that haue such a Mediator, and
 bigd Priest. Rest therefore wholly vpon him,
 and vpon that perfect, eternal, and propitiatory
 sacrifice which hee hath once offered. Applye
 Christ, apply his merits, apply the promises to
 your selfe, and to your owne conscience: so shal
 they do you good & bring great comfort to your
 soule. For put case you had a most excellent and
 soveraign salve, which would cure any wound
 it were laid vnto: yet if you should locke it vp
 in your chest, & neuer apply it to your wound,
 what good could it doe you? Euen so the righte-
 eousnes & merits of Christ are a spirituall salve,
 which will cure any wound of the soule: but if
 we doe not apply them to our selues by faith,
 they can do vs no good. You must therefore ap-
 ply Christ, & al the promises of the Gospell, to
 your selfe by faith, & stand fully perswaded, that
 whatsoeuer he hath done vpon the Crosse, hee
 hath done for you particularly. For what is the
 iustifying faith, but a full perswasion of Gods
 particular loue to vs in Christ? The generall &
 confused knowledge of Christ & of his Gospell,
 availeth not to eternall life. Labour therefore to
 haue the true vse of all these great and precious
 promises: sticke fast to Christ, for through him
 only we haue remission of sins, and eternal life.
 To him all the Prophets giue witness (saith S.
 Peter) that throghe his name, all that beleewe shal
 receiue

receiue remission of their sins. Where the Apostles telleth vs, that if a graund Jury of prophets were panelled to testifie of the way & means to eternal life, they would al with one cōsent bring in a verdict, that remissio of sins & eternal life are only in Christ. Let vs heare the foreman speak, & one or two of the rest, for in the mouth of two or thre witnesses shall euery word stand. The Prophet Esay saith: Hee was wounded for our transgressions: he was broken for our iniquities: the chastisement of our peace was vpon him, & with his stripes we are healed. This great Prophet we see doth plainly affirme, that Christ suffered for our sins, & by his suffering we are saued. The Prophet Jeremy testifieth the same thing, saying: Behold the daies come (saith the Lord) that I wil raise vnto *Dauid* a righteous branch, & a king shall raigne & prosper, and shall execute iudgement & iustice in the earth. In his daies *Judah* shall be saued & *Israel* shall dwell safely: and this is the name wherby they shal call him: The Lord our righteousness. This Prophet impeth with the other. For he saith, that Christ is the righteous branch, & that he is our righteousness, which is al one as if he had said, our sins are pardoned only through him, & through him we are made righteous. Moreover he affirmeth, that *Judah* & *Israel*, that is, the church shal be saued by him. The Prophet Zachary, that I may speake

Esa. 53.

Jer. 23.

it with reuerence, telleth the same tale word for word. We auoucheth the same thing with the other two Prophets. For he saith: In that day a Fountaine shall bee opened to the house of *David*, and to the inhabitants of *Ierusalem* for sinne, and for vncleannesse. The meaning of the prophet is, that in the daies of Christs kingdome, the fountaine of Gods mercy in Christ, should be opened, and let out, to wash away the sins and vncleannesse of the Church. So then we see, that these three great witnesses do all agree in this, that through Christ onely, we are washed from our sins, and through him onely we are made righteous. Seeing then that eternal life is onely in the sonne, therefore he that hath the son hath life. Be of good courage therefore, O Afunctus, for no doubt you haue the son, & therefore eternal life. Feare not your sins, for they cannot hurt you. For as all the righteousness of Abraham, Isaac, and Iacob, and all the most righteous men that euer liued vpon the face of the earth, if it were yours, could doe you no good, without Christ; so all the sinnes in the world can do you no hurt, being in Christ: For there is no condemnation to them which are in Christ Iesus. Plucke vp a good hart therefore, be no more heavy and sadde; for if you be found in Christ, clothed with his perfect righteousness, being made yours through faith, what can the diuell

diuell say to you : what can the Law do : They
 may wel hisse at you, but they cannot sting you:
 they may grin at you, but they cannot hurt you.
 For who shall lay any thing to the charge of Rom. 8.
 Gods elect? It is God that iustificeth; who shall 33.
 condemne? It is Christ which is dead, or rather
 which is risen againe, who is also at the right
 hand of God, & maketh request for vs. Reioice Phil. 4. 4
 in the Lord therfore: & againe I say reioice. For 1. 10 : 3.
 greater is he that is in you, than hee that is in
 the world: our Lord Iesus is stronger than all. 10. 10 : 29
 None can plucke you out of his hands : hee is a
 strong mediato; ; hee hath conquered all our spi-
 rituall enemies; he hath overcome hel, death, &
 damnation ; hee hath led captiuitie captiue ; hee
 hath spoiled principalities & powers ; and hath Col. 2. 1
 made an open shew of them, & triumphed ouer
 them in his crosse. He hath most triumphantly
 said, O death, I will be thy death: O graue, I wil
 be thy destruction: O death where is thy sting? Hos. 13.
 O hell where is thy victorie? Seeing then you 14.
 haue such a mediato; and high Priest, as hath 1. Cor.
 conquered the hellish armie, and subdued al in- 15. 55.
 fernal power, what neede you to doubt, what
 need you to feare any moze? Whereouer, you are
 to vnderstand, and to be perswaded, that Gods
 mercy is exceeding great to wards penitent sin-
 ners, & all such as mourne for their transgressi-
 ons, according as he saith : At what time soeuer Eze 18

a sinner doth repent him of his sinnes from the
 bottome of his heart, he will put them all out of
 his remembrance. The Prophet David doth
 most lively & fully describe vnto vs, the merci-
 full nature of God, in the 103. Psalme, where
 he saith: The Lord is full of compassion and
 mercy, slow to anger, & of great kindnes: he wil
 not alwaies chide, neither keepe his anger for e-
 uer: he hath not dealt with vs after our sins, nor
 rewarded vs according to our iniquities. For as
 high as the heauen is aboue the earth, so great is
 his mercy towards those that feare him. As farre
 as the East is from the West, so farre hath he re-
 moued our sins from vs. As a father hath com-
 passion on his children: so hath the Lord com-
 passion on them that feare him. For he knoweth
 whereof we be made: he remembereth that wee
 are but dust. The History of the lost sonne doth
 most notably set forth the wonderfull mercy of
 God towards penitent sinners. There is shew-
 ed, how the Lord doth embrace, tender & make
 much of such poore sinners, as haue broken and
 contrite hearts for their sinnes: so it is saide:
 that when the father saw his repenting sonne a
 great way off, he had compassion on him, and
 ran and fell on his necke, and kissed him, and
 cloathed him with the best robe, put it on him,
 put a ring on his hand, and shooes on his feet, &
 caused the fat calfe to be killed for him. Euen so
 the

the enerlasting father doth reioice at the conuersion of any of his lost sons. And, there is ioy in the presence of the angels of God, for one sinner that conuerteth. Moreover, the Lord doth most liuely expresse his mercifull nature & disposition, in this, that he is very loath we should perishe & willingly call away our selues. Therefore often in the holy scriptures he doth mourne for vs, bewaile our wretchednesse, & taketh vp many pitifull complaints and lamentations for vs, saying: Oh that my people had hearkned vnto me, & Israel had walked in my waies. And againe: Oh that thou hadst hearkened vnto my commandements: then had thy prosperity been as the floud, & thy righteousnesse as the waues of the Sea. Againe he mourningly complaineth by his Prophet Hosea, saying: Oh *Ephraim*, what shall I do vnto thee? Oh *Judah*, how shall I entreat thee? And in another place: What could I doe more vnto my vineyard that I haue not done? Marke here how compassionately the Almighty God doth yearne ouer vs, & euen as it were bleed vpon our wounds. The Apostle also doth note the rich mercy, & marvellous loue of God to mankind in this, that he doth beseech vs & pray vs by the ministers of the gospel, that we would be reconciled vnto him. The words are these: Now then are we embassadors for Christ, 2. Cor. as though God did beseech you through vs, we pray

Psal. 81.

13.

Esay 48.

18.

Hos. 6. 4.

Esay 5.

pray you in Christs stead, that you be reconciled vnto God. Is it not a strange thing that the omnipotent God, should fall to entreating of vs poore wretches : It is all one as if a king should intreat a begger, whom he may will and command. But the abundant mercie of God towards mankind, doth most of all consist in this, that he hath giuen his only sonne for vs, when we were his enemies. As it is written : God so loued the world, that he hath giuen his onely begotten sonne, that whosoever beleeueth in him, should not perish, but haue euerlasting life. Again : God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs : much more then being now iustified by his blood, we shalbe saued from wrath through him. For if when we were enemies we were reconciled to God by the death of his son, much more being reconciled, we shall be saued by his life. In all this then we may cleerely behold the infinite mercie of God towards vs poore sinners. For is it not a great matter that the sonne of God should take our nature vpon him, should be so abased as he was, & should humble himself to death, euen to the death of the crosse : For as the shadow of the Dial went backe ten degrees that Ezechias might receiue length of daies, & much happinesse : so Christ, the sonne of righteousnesse, hath gone back many degrees, that we might

oh. 3.

Rom. 5. 8.

Phil. 2. 8.

might haue eternall life. His humiliation therefore is our exaltation: his sufferings our ioy: his death our life. For we haue no other remedie or refuge, but onely his merits & righteousness. He is our city of refuge, whither we must flie, & where we must take sanctuarie. Hee is the Balme of Gilead, whereby our sores are cured. Hee is that poole of Bethesda, where euery man may be cured of what disease soeuer hee hath. He is the riuer of Iordan, where Naaman may wash away all his Leprosie. Hee is that Bellican, who by pecking a hole in his owne breast, doth restore his young to life againe by his blood. Yet one thing we must note by the way, which hath bene partly touched before: that all the mercy of God, and merits of Christ, are to be restrained onely to the elect: only to the true members of the Church: as plainly appeareth in the 103. Psalm; where the mercies of God, which there are largely described, are restrained onely to them that feare him, keepe his covenant, and thinke upon his Commandements to do them. And touching Christ, it is said, that he is a prince, & a Saviour vnto Israel: & that he shall redeeme Israel from all his iniquities. Again it is written: That Christ being consecrate, was made the autho^r of eternall saluation, to them that obey him. None do or can obey him, but onely the Elect: therefore he is the au-

Ier.8.

Ioh.5.2

2 King.

Psal.13

Hebr.3.

thour of saluation onely to the Elect. And consequently, the prophane world, whatsoeuer they say, whatsoeuer they brag & boast, haue no true title or interest in him. This thing was figured in the Law, in this, that the Mercy-seat, which was a type of Gods mercy in Christ, and the Arke, which was a figure of the Church, were, by the expresse comitandement of God, fitted each to other, both in length and bredth. For as the Arke was two cubits and a halfe long, and a cubit & a halfe broad; iust so was the Mercy-seat. Proving thereby, that the mercie of God in Christ, should only be fitted to his Church, & belong only to the Church: so as not one without the church should be saued. For he that hath not the church for his mother, can not haue God for his father. Lastly, we are to obserue, that as God is infinit in mercy, & of great compassion towards penitent sinners; so also is he most constant in the course of his mercies towards his children. And therefore one of the Psalmes carrieth this foot: His mercy endureth for euer: his mercy endureth for euer: his mercy endureth for euer. Proving thereby both the constancy and eternity of Gods mercy. To the same purpose it is thus written: It is the Lords mercies that we are not consumed: it is because his compassions faile not. Let vs know therefore, that God, as touching his mercie to his children;

Exod. 25.

Cal. 138.

Am. 3.

children, is of a most constant & unchangeable nature. As he saith: I am the Lord, I change not. For if God were of a changeable nature, as we are, and subiect to passions, then were we in a most miserable case. Then must he needs smite vs downe, and take vengeance of vs euery day, and euery houre in the day; because we prouoke him euery day, & euery houre in the day. But the God of heauen is not as a man, that he should be subiect to passions and affections: he is of a most constant and immutable nature. For though we prouoke him euery day with new sinnes, yet is he so farre off from taking reuenge, that the next day he rewardeth vs with new mercies, and breaketh thorow all our unkindnesse, to shew kindnesse vnto vs; and thorow all our naughtinesse, to do vs good. All our infirmities can not make him breake off with vs, or cease to loue vs. He is content to take vs with all faults, and to loue vs dearly, though we haue great faults. He regardeth not our infirmities, though we be often times backward and eluish; yet for all that, he loueth vs neuerthelesse: euen as a louing mother, though her yong suckling crie all night, and be exceeding trease and backward, so as she can not rest an houre in the night, yea, though she endure much lothsomnesse and trouble with it; yet in the morning, when she ariseth, she loueth

it neuerthelesse, but dandles it, plaieth with it, smileth and laugheth vpon it: so the God of all mercies, whose loue towards vs far passeth the loue of mothers, though wee griene him with our infirmities continually, yet loueth vs neuerthelesse, and is content to put vp all, to forget and forgive all: for hee is a most constant louer. Where he once sets and settles his loue, hee loueth most constantly, nothing can alter him, nothing can remoue him. Euen as a Father when his little childe catcheth a fall, breakeeth his shinnes, and hurteth his face, is so far from being offended or displeased with him therefore, that hee doth pitie him, and bemoane him, seeking remedies for his hurt: so our mercifull Father, is so farre off from being angry & displeased with vs for some slips and falles, that hee doth the more pitie vs, and lament our case. Euen as a louing and wise husband, though his wife haue many infirmities, yet knowing that shee loueth him dearely, and that her heart is with him, hee is well content to winke at all her faults, to hide them, to beare with them, yea and to make nothing of them, louing her neuerthelesse for them: So our deare husband and Spouse Iesus Christ, because he knoweth we loue him, and that he hath our hearts, is content to beare with all our infirmities, and to make light of them. For this cause it is that he saith to

his

his Spouse in the Canticles : Though she was Ca. 4. 1. 7
blacke and full of infirmities , Behold thou art
faire my loue, behold thou art faire, thou art all
faire my loue , there is no spot in thee. Marke
that hee calleth his Church faire, all faire, and
without spot ; not because she was so in her self,
but because she was made so in him. And assu-
redly the eternall God beholding her in his son
doth so esteeme and account of her. For as hee
that beholdeth any thing throu a red glasse
doth take it to bee red, as is the colour of the
glasse ; so God the Father , beholding vs in his
son , doth take vs to bee of the same nature and
qualitie that hee is : that is, perfectly righteous.
For this cause it is that hee loueth vs , & setteth
his heart vpon vs , and will not bee remoued
from vs. For his loue to his children , is al-
waies one and the same : although we haue not
alwaies the like sight and feeling of it : as the
Dew is alwaies the same in substance and
quantitie , though sometime it seemeth vnto vs
to be wasted into a very small scantling. Let vs
know then to our great comfort, that the loue of
God towards vs in his deare sonne, is constant
and alwaies alike, and that he will not discour-
tenance vs or shake vs off for some infirmities,
no no yet for many infirmities : for the merci-
ful God doth accept of his children, because their
generall care is good , and the vniuersall Tenor

of their life tendeth vnto righteousness, howsoeuer they may greatly faile in manie particular actions. Two or thre fits of an Ague, do not proue a diseased bodie : no2 two or thre good daies a sound bodie : euen so some few infirmities doe not argue a wicked man ; no2 two or thre good actions , a good man : but wee must haue ancie to the certaine and settled course of a mans life. Euen as men are truely saide to walke in a way, when they goe in it, although sometimes they trip and stumble : so Gods children doe walke in the way of righteousness, although sometimes they stumble, and step out of it ; or sometimes be violently haled out of it by thæues. For Satan and the violence of our lusts, doe often hale vs out of the way, but wee must get into it againe as soone as we are escaped. Now then to conclude & draw to an end, sith God is so infinitely mercifull, and constant in his mercy : sith such great and precious promises are made to vs in Christ : sith the Lord doth not regard our infirmities when our hearts are with him : Therefore O Asuerus, bee of good chære, let nothing trouble you , feare not the assaults of the Diuell, regard not his temptations : for assuredly your sinnes are forgiven. Christ is yours, heauen is yours , and all the promises of life and saluation belong vnto you : so as you need not to doubt , you cannot miscarrie,

miscarrie, your name is written in the booke of life.

Asune. I am greatly comforted and cheared vp with your words : your preaching of the Gospell , and laying open of Gods abundant mercie in Christ, and of the promises, do exceedingly reuiue mee , and euen as it were put new life into mee : they are as Sacke and Sugar vnto my soule , and more sweet than the honie , and the honie combe : they are as Physicke to my sicke soule , and as oyntment to my spirituall wounds. I doe now beginne to see what miserie is in man, and what mercy is in God. And I know by woful experience, that where misery is not felt , there mercy is not regarded : but now it hath pleased God to giue me some feeling of mine owne wretchednesse and miserie, and yet with good comfort in his mercy. For I thanke God for it, I begin now to grow to some perswasion, that the promises doe belong vnto me, my sins are forgiuen, and that I am one of them that shall be saued.

Theol. I doe greatly reioyce, that God hath according to his rich mercy , wrought this good worke in you. I doe from the bottome of my heart giue him the praise and glory of it. Happy are you , that euer you were borne , in whom God hath wrought so gracious a worke. It is of his high fauour and speciall mercy to

wards you, for it is the onely priuilege and prerogative royall of Gods owne Children, truely to repent and beleue. I beseech God therefore to increase your faith, and to fill you full of ioy and peace in beleauing, that you may abound in hope, through the power of the holy Ghost.

Antile. The Sunne draweth low *Asunetus*, it is time for you and me to be going.

Phila. Indeed the night will approach by and by: and therefore wee must of necessitie breake off.

Theol. Sith it is so, wee will heere surcease and goe no further.

Asune. Sir, I will now take my leaue of you. I can neuer bee thankfull enough for all the good instructions and comforts which I haue heard from you this day; I hope I shall remember some of them whilst I liue: I do therefore praise God for you, and for your counsell, and for this day, which I hope shall bee the first day of my repentance and true conuersion vnto God.

Theol. The Lord for his infinite mercies sake grant it. And I most humbly beseech the Almighty God to establisth you with his free spirit, that you may proceed and go forward in a Christian course vnto the end.

Phila. I pray you, good *M. Theologus*, pardon

don my boldnesse : for you see I haue beene
verie bolde to propound many questions vnto
you, wherein you haue fully satisfied mee, to the
great ioy and comfort of my soule. I doe there-
fore praise God for you, and I hope I shall neuer
forget some things which you haue vttered. But
I will now commend you to God, and to the
word of his grace, which is able to build fur-
ther.

Theol. Farewell good *Philagathus*. The Lord
blesse you, and keepe you in all your waies :
and the God of Heauen preserve vs all,
and continue vs in his feare
vnto the end.

* *

All glory be giuen to God.

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FINIS.

Jar: Gill

